The Arkansas Methodist.

DEVOTED TO THE INTERESTS OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN ARKANSAS.

BY BENNETT & THORNBURGH. "Speak Thou The Things That Become Sound Doctrine." TERMS, IN ADVANCE. One Year, $1.50. To Preachers, $

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DISTRICT CONFERENCES.

The District Conferences of our Church in this State will be held at the places and begin on the dates named below:

DISTRICT.	PLACE.	DATE.
Newport	Mammoth Springs	June 8.
Jonesboro	St. Francis	" 22.
Dardanelle,	Belleville,	" 22.
Monticello,	Monticello	" 28.
Pine Bluff	Stuttgart	" 28.
Camden,	Waldo	July 5.
Washington,	Nashville,	" 6.
Harrison,	Yellville,	" 6.
Little Rock,	Hazen	" 12.
Hot Springs,	Black Spring,	" 13.
Ft. Smith,	Cauthron,	" 14.
Helena	Clarendon	July 19.
Batesville	Salem	" 20.
Searcy	Cato	" 26.

THE GOSPEL'S GOLDEN KEY.

[Baccalaureate sermon delivered by Rev. John M. Crowe, D. D., Sunday morning, June 4, at Galloway College Commencement.]

Text—Matthew 16: 13-20.

This Scripture hasbeen the battle ground of Papists and Protestants on the field of polemic theology adown the ages. Verbal criticism rife with sectarian disputation has tended to obscure the truthful interpretation of its spiritual significance. Digging for the roots of words has darkened the light of divine grace founded in the reason of things. The unlettered saint with his truth-loving heart a better interpreter of divine thought than the learned student with all his canons of bibical research; for the Bible is addressed to man as man, and not as a critic. The genuine dictates of our common souls may often discover a gracious fact eluding the grasp of cultured intellect. "If thine eye be single thy whole body shall be full of light."

Three observations introduce us to the four fold doctrine of the text.

First—Ideas are the most potent forces affecting us for weal or woe.

Ten thousand things in earth and air assail us at all times, on all hands. Amid the busy hum of industry, in the silent sancity of home inward impulses or outward impression quicken or retard the moral progress of the soul. This is the utilitarian age. Machine men, as yet, the world's imperial sovereigns. The men of ideas stigmatized as visionary enthusiasts or utopian dreamers. This vulgar prejudice will be crushed when the thought-man has been enthroned. Ideas, the kernels of all character, the heart of all history. They raise the savage to a sage, turn the sinner into a saint. They change the wild man of the woods into the Newton of the stars—open up paths of light from the empire of earthly gloom into the Kingdom of gospel glory, convert a sanguinary persecutor into a paragon of meekness, and transform an apostate of hate into an apostle of love. Every moral institution and mechanical invention that has blessed and beautified our earth sprung from the hidden realm of thought. Our modern civilization stands, like some coral isle, a monumental witness to the noiseless outworkings of unseen forces.

Secondly—Of all the ideas affecting us for weal or woe none so potent as the religious.

False or true they dominate us. "These be thy gods." For them the true man will fight with the desperate energy of a crusader, a brave soul will suffer with the dauntless heroism of a martyr, and the honest disciple will labor with the self-immolating spirit of an apostle. By them the whole man is moved and fashioned, ruined or redeemed. An argument here against the impious assertions of atheism. Man by nature a worshiper. There are no born atheists. They are made, not born. Godward, man's universal consciousness; manward, God's invariable consciousness. The theist is born, not made. If either faith or reason in the inner life be slain the outer life tells the murderous tale. "Wisdom is justified of her children."

Thirdly—Of all the religious ideas for weal or woe none so potent as the right or wrong idea of the Christ of God. Hence the Master's question; "Whom do men say that I, the Son of Man, am?" His disciples facing the frowns of foes and the falsehoods of pretended friendship vast and vital the import of his inquiry. Various notions obtained concerning Him, then as now. He had found the world of mind wrapped in deep, dark slumber, and had aroused it to intensest anxiety. To this day the thinking world has been stirred to its mental and moral deeps upon this question, and out of these mighty heart-throes has issued a contrariety of opinions. Some with impious arrogance allege that He was a clever impostor and the prince of deceivers. Others aver that his history is but a fable woven in the fictitious loom of mythical superstition. Others, in mock reverence, class His name among the heathen heroes in the Grecian Parthenon or Roman Pantheon. Others admit that He was more than man but less than God—merely the sinless representative of the moral divinity. But others, with deeper conviction and sublimer conception, claim that He was God-man in Himself—divine in person and priestly in office.

A clear and close analysis of Peter's confession and the Master's commendation will furnish us unto every accurate and adequate doctrine and duty, as outlined in the text.

Two distinct ideas expressed by two distinct terms in Peter's avowal: "Thou art the Christ"—by office the world's only Redeemer; "the Son of the living God"—by nature divine. Thus the cardinal truths of inspiration announced in concrete and complete form—"Thou art the Redeeming God." Man a sinner, proclaimed; Christ a Saviour, provided. The unity of Revelation, its value and aptitude in word announced and in Christ confirmed. The Saviour's four-fold answer affirms the correctness of Peter's conception and gives us the compass of his confession. Let us see:

I. Personally Blessed the Man who Gets and Holds the Idea that Christ is the God of Redemption—"Blessed art thou, Simon Bar-Jona."

Behold yonder student afield, studying the problems of nature. His brave spirit quails with fear and his tranquil being is lashed into fiercest storm. Behold him again. His face is flushed with hope for his path flashes with light, the tempest is hushed, his gloom is dispelled, opening fountains cheer him in the desert, he cries "I see, I see." He is both enlightened and strengthened by the dawn of a solvent idea. See him again in the region of speculative theology. "If a man die shall he live again?" His suffering is sincere for his doubting is honest, and the mental distress is heightened by the value of his question. If he would find relief let him grasp with an earnest faith the idea of Christ as a redeeming God. Whether the idea be true or false, that's not the question. Amidst the troubles of sceptical suggestion here is a sure refuge, here the only satisfying answer.

Yea, more: That same student turns thought upon conscience. He stands upon the brink of despair. In the distance looms the gathering tempest. The lightenings threaten to scathe him and the thunders to shiver him to atoms. No formula of philosophy can quiet the fiends of conscience. Self-condemned and God-smitten he bows at Jewish altars or at Pagan shrines to find peace in purity of life, for all history admits in theory, all nations have felt in fact, a sense of sin. "Is there no balm in Gilead?" Is there no voice, stronger, sweeter than our own, that can speak the anxious spirit into calmness and brighten him into sunshine? Yes. The Arbiter of the universe, whose statutes we have broken, meets us as a Redeemer in the Christ of God. If terrified by the justice of God we are pacified by the mercy of God in Christ. Here is the greatest fact in the history of human consciousness. The mental philosopher will admit it as the only true antidote of our fears. But again. There is a deep beneath a deep. Deeper than intellect and back behind the keyboard of conscience lie the affections confused and in conflict. "There are gods many and lords many in a kingdom divided against itself." What can unite this divided heart? On the ground of mental science I aver nothing but the idea of a Redeeming God. Let us reason thus and see how the logic of facts will stand:—The only uniting power of the soul is the governing affection; secondly:—That governing affection unites the whole soul only by securing the full concurrence of the conscience; for a mere love does not secure harmony within, the sinner's conscience does not go with his affections; thirdly:—the concurrence of conscience is only secured when supreme affection is directed to God, for however mean any man his moral instincts are against him when he fights against God; and fourthly:—a deep sense of guilt repels the soul from God unless He appear in a redeeming aspect. Jesus spoke an essential truth when he said: "No man cometh unto the Father but by me." When fear begins to crush the genial sympathies of the soul and the deep cry of despair is wrung from inward wretchedness, "whither shall I flee?" then let the sinner hear the Just One say "fury is not in me." Behold, He bends the heavens and descends in the form of love. The guilty conscience bows in loving loyalty at the feet of the Crucified, the wounded spirit finds in God its center and rest, the imprisoned faculties enjoy a spiritual jubilee, the brightest era in the history of the soul has dawned. Blessed fact! Nothing will answer the same purpose. "This is life eternal to know thee, the only true God, and Jesus Christ, whom thou hast sent." Personally blessed the man who believingly calls Jesus the Christ, the Son of the living God.

II. The Redemptive Idea in the Christ of God Supernaturally Revealed:—"Flesh and blood hath not revealed this unto thee; but my Father which art in heaven."

Three distinct stages in the revelation of Christ unto the race—the sensible, the logical, the spiritual. This revelation I. More than merely sensible. He did appear in person to men. John says: "That which was from the beginning, which we have heard, which we have seen." The artless narrative wears the impress of fact. Jesus lived in the flesh among men. He was, in no sense, the poetic impersonation of the spirit of his age. The charm of the gospel is in the fragrant bloom of nature, not in the polish of art. And then on the open theatre of Judea, Jesus acted out the drama of redemption. On the lonely mountains busy crowds stirred with anxiety when he climed their heights to perform a miracle or proclaim a truth. The echo of his footfalls in the streets thronged the cities with earnest inquirers. And after his ascension the type and pledge of Pentecost were felt far out into the centuries. Did not Greece, Italy, and Africa, thirty years after Pentecost flourish with churches celebrating his name and triumphing in his history? Tacitus in Rome, eighty years afterwards, speaks of the "pernicious theory spreading over Judea and reaching Rome." Justin Martyr, 106 years after Christ, declares there is not a nation that does not offer worship to the Father in the name of the Crucified. Turtullian, 156 A. D., says: "We are but of yesterday and we have filled your camp, the senate, and the forum." Origen, 186 A. D., testifies, "In every part of the world multitudes have given themselves up to the law of Moses and the religion of Christ." In 270 A. D., Constantine adopted the cross as the insignia of state religion and thus checked its progress. In its brightness the crescent has faded in the light of the cross, pagan systems are tottering to their doom, priestcraft is being stripped of its mask, the spectral realms of superstition are being enlightened, we hear everywhere of the death-throes of despotism, the ruling empires of the world have embraced its laws, the genius of the race has kindled its epic song and sacred story at its flaming altars, its holy symbol hangs in the halls of science and the palaces of sovereigns, yes, the history of Christ is the history of humanity. Pardon the digression. But he who can believe that a fictitious personage effected this and more, is beyond the pale of reason and the reach of argument. He who stops at the mere manhood of Christ to explain these phenomenal results can believe a human hand girded the ocean and piled up the Andes. But Christ in the sense is not Christ in the soul. From the outer court of history to the inner sanctuary of heart He must come to be known, loved, and obeyed.

2. More than merely logical. The reflective faculty may formulate these sensuous impressions into intelligible notions and Christ move from the region of feeling into the calmer realm of thought, his history translated into propositions, a creed-man with a theological Christ, and with all, Peter's idea yet unfelt, unknown. "The letter killeth." Logical Christianity has given impulse and license to some of the darkest deeds that ever stained the annals of creation. The mere creed-man is shunned as a social pest. Christianity is an experience. If not felt it is not known. Its central force is a person and not a dogma.

3. A spiritual disclosure of Christ.

In our complex nature three distinct classes of sympathy—the sensuous, the mental, the moral. To all of them our religion appeals—its form charms the passions, its system commands the thought, and its principles engage the soul. If religion pause in the mere form or stop in the mere system it becomes a gigantic evil. Glance at history and confirm the avowal. As means to the end they answer their mission. Woe to him who holds Jesus out in the senses or in the mere understanding. The High Priest would tarry not in these outer courts but enter the inner sanctuary. What a meaning in that prayer of Christ! "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and revealed them unto babes." "Spiritual things spiritually discerned." This the revelation made to Peter. His moral intuitions harmonized with the truth as it is in Christ and passed into active obedience. The revelation in the soul. Paul joins witness here and says "When it pleased God to reveal his Son in me I conferred not with flesh and blood." His Christ was not the fleshly Christ of the technical professor, but the spiritual Christ of law and love. This lifted him from a Jew to a man, made him a citizen of the world and a servant of God. Beyond ritualism to righteousness, beneath the technical to the truthful, back of sectarianism to souls, if we would make saints and not sceptics. This ultimate and perfect form of the idea of the Redeeming God is not of "flesh and blood." Personally Jesus stood before the senses of Simon, in this Word he stands before the judgments of all men, by the Spirit he enters the heart. This the revelation of God in Christ to every trusting soul, shedding a divine radiance upon our paths and persons.

III. The Redemptive Idea the Foundation of all True Association:—"And upon this rock I will build my Church, and the gates of hell shall not prevail against it."

Three thoughts are suggested:

I. "I will build my Church.' The purpose of Christ to have men organized into a holy body. The well being of social man requires the cordial love and pure fellowship of his species. The growth of the human family in the elements of knowledge and the principles of goodness depends upon fellowship. Man in society grows in selfishness and lives in suspicion. The blending of soul with soul an essential condition of human advancement. Mutual suspicion, civil caste, worldly rivalry, separate man from man. The great work of Christ to heal the breach and restore unity. Scattered sheep, amid wildest scenes, and bleakest mountains he gathers into one fold. The shivered temple he re-builds. Slowly and surely the building rises stone by stone. When the discords are lost in music, when the contentions of earth have been exchanged for the greetings of brotherhood, Christ's prayer will be answered, redemption finished, and he shall bring forth the headstone thereof with shouting, crying "Grace, grace unto it."

2. Christ brings men into a holy body on the basis of the redemptive idea. "Upon this rock I will build my Church."

Childish question here:—to what does "this" refer? Party criticism has been fertile when invention. "This"—not Peter, nor indeed any man, but the redemptive idea the foundation. Christ the foundation no farther than He is the subject of the correct idea. Where he is not known correctly He does not bind men into a true association. If you say "Peter was the foundation," I reply "Only in so far as he was the correct representative of a redemptive idea."

A moment to the proof of this as indispensable to the building of the holy body—the Church.

First—Moral love a necessary element in all true association. Only real union exists among men when there is mutual confidence in each other's principles. There is animal sympathy, but such union as this is the union of animals, not men. There is secular sympathy—a union on the grounds of interest, but this is the union of money-makers, and not of men. There is intellectual sympathy—a union of mental tastes and habits, but this the union of thinkers, not of men. But moral sympathy—this is the associative power. It heeds not man's lineage, care not for the character of his nation, but fastens on himself. A bond this which unites souls in ties of truest fellowship—too strong to break, too weak to fetter.

Secondly—Moral love can only exist in connection with moral excellence. How is this love to be awakened in the Christian Church? Not by exhortation—sentimentalism is the bane of the Church. To beg for love is useless as it is unphilosophical. Does true love come by subscribing to a common creed? Nay verily. Uniformity of faith may exist where there is mutual antipathy of spirit. True love comes not by volition. The true object awakens it spontaneously. Bring upon my ear the sweet harmony of your notes and the emotion is awakened. Here the real philosophy of true union. It is sentimental weakness to profess moral affection for one in whom there is no moral excellence. Were love to go in advance of goodness, it would argue a depravity too blind for moral distinction, beyond hope.

There is harmony of mind far up in the realm of first principles. Down amidst the quibblings of sects are the contentions.

Thirdly—Moral excellence found only in connection with the redemptive idea. It is an axiom worthy of our thought, just here, that nothing is love-worthy only so far as it awakens an unselfish motive. Do not men everywhere estimate acts according to the intentions which they are supposed to represent? Christianity—of which Peter's idea is the summary—the only system on earth that either requires or creates a disinterested life.

If then, there is no true Church where there is not moral love, and if there can be no moral love where there is not moral excellence, and if the redemptive idea is essential to moral excellence, then the idea of Peter is fundamental to all real union. It is the rock, and the only rock, on which, in the nature of things, the Church can be built. "Other foundation can no man lay."

3. This holy body which Christ affects among men is proof against all opposition—"The gates of hell shall not prevail against it"—not even death itself shall prevail against it. Death may rend every tie that unites us to our race save the tie of moral love. "The gates of hell" challenge all other associations. But the bond of mutual moral love, indestructible. Only in three respects can men be separated who are thus united—by the extinction of existence, the distruction of their goodness, or the loss of their power to see the good.

IV. The Redemptive Idea Qualifies for the Highest Office Within the Gift of Heaven. "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

What the exact idea? Observe what is not expressed. Nothing is said concerning the other apostles Peter may or may not have been invested with distinctive authority. These words are mute on that subject. Nothing is said about Peter's authority over men. Nothing is said about succession. Nothing is predicated of classes or places. If you hold either you must look for support from some other quarter.

Let us understand the figures. "Keys"—expressive of authority. When among the Jews one was made a teacher of the law to him the keys of the closet, where the sacred books were kept, were entrusted. The meaning then briefly this:—I will authorize thee to expound my system. Peter's confession qualified him for this office. His qualification the ground of the authority now committed to him. No one raised to a place of honor in the kingdom of truth who is not spiritually qualified to interpret it. Not so in human affairs. Unjust judges, ignorant teachers, servile kings, may be elevated to office. Outward patronage, not inward power, too frequently the stepping stone to places of official preferment. Little men in great offices often the objects of pity, not of envy. They often lose their soul in mere vanity, and their natures in mere pretence. They become dizzy on altitudes whither they have been borne by false and feeble friendships. The general conscience is insulted and the motives to true self-culture weakened by such a class.

But in the empire of Christ, the man always determines the office. No commission without the power.

The divine call to this ministry is the capacity to discharge its functions.

Peter was now authorized to expound the divine system because he was qualified, and his qualification was grounded on this redemptive idea—qualifying him intellectually, for without this idea he could not explain the scripture. This the key to the kingdom of truth. Take away the idea of redeeming love, and the whole of Bible truth mingles coldly and confusedly like the rude elements of the world before the first sun arose on the frigid night of chaos. Peter could now unlock the whole empire of truth—throw open its golden gates and reveal to reason and heart the gracious truth—"I perceive that God is no respecter of persons." Qualifying him spiritually. Intellectually the one key-truth, spiritually the one moral-truth. There is a spirit necessary to discern "the things of the spirit." Christ then authorized Peter to expound his truth because he was qualified, and he was qualified because he realized the idea that he was the redeeming God. Do you ask for the keys? Would you become morally qualified as a man to teach your brother man, for Christ makes qualification a necessary condition of office. He gives the keys when you know how to use them. Not by a vile invention of a crafty priesthood that would make us dupes of a wicked and waning system, and turn our vigorous manhood into a sickly sacerdotalism, but by getting as Peter got the right idea of Christ—not merely in its logical form but also in its spiritual reality. You can only open the kingdom as you rise to the true idea of Christ. "By me if any man enter in, he shall be saved, and he shall go in and out and find pasture." Would you defend spiritual religion against its foes, then let me softly whisper in your ear the benign accents of him whose voice was not heard in the streets—"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." Be it yours, my brethren, to call the thoughtless world and point the hopes of a dying race to the redeeming God. This the panacea for a world's woes. Crush a creed and it will take new root and spring up to blight again. But save a soul—crush an evil spirit, and you tear up by the roots a baneful upas from the universe, and plant a germ in the garden of God whose fruits will be for the healing of the nation.

FAYETTEVILLE DIST. CONFERENCE.

The Editor, who was with us, much to our liking, has already made a brief sketch of the 27th session of the Fayetteville District Conference. The Secretary promised to forward a few items, and begs pardon for delay.

The presence and service of Bishop Wilson was greatly enjoyed. He had given our tireless Presiding Elder *cart blanche*. A man who has anything in him, and who gives our Bro. Harlan unlimited license to draw, may expect to empty himself. At any rate we were filled. During his stay in this section the Bishop preached in quite a number of places, and Mrs. Wilson, whose good sense is re-inforced by true womanly modesty, did our ladies good missionary service in several places.

All the pastors, except two, were present. Our dear brethren, B. C. Matthews and W. H. W. Burns, as true men as tread shoe leather, both of them, were on the sick list, and could not be with us. A good representation of the lay delegates was also present. The sessions were very harmonious and the discussions were full of interest. The reports showed, upon the whole, substantial progress. The endorsement of THE ARKANSAS METHODIST was pronounced and strong. Emphasis was laid upon the necessity of our people going after strangers who settle among us, in town or country, and bringing them to the Church and to Christ. The Conference urged that our pastors provide Saturday preaching, at all appointments on circuits, holding "two days meetings" at each Church regularly. In view of the evident lack of family prayer the Conference expressed the "conviction, that it is impossible in any place to maintain a vigorous form of godliness without the sanctifying influence of a family altar. No excuse whatever for failure here can stand the test of the final Judgment."

The Fayetteville District High School received its full share of attention. We want a competent man to take charge of it. The salary will be guaranteed for five years. I may say here, that none but first-class men need apply, and such may write Rev. V. V. Harlan, Springdale. Delegates to Annual Conference are T. J. Holland, J. J. Baggett, Rev. D. C. Summers and J. W. Houck. Alternates, J. H. Wasson, W. G. Vincenheller and Geo. P. Jackson.

JAS. A. ANDERSON.

Fayetteville, June 1.

STATE PROHIBITION ALLIANCE.

As suggested by a resolution of the Pastors' Meeting held at Pine Bluff, Arkansas, recently, I hereby call a meeting of the State Prohibition Alliance of the State of Arkansas, to be held at Pine Bluff, Arkansas, June 28, 29 and 30. All members and officers of the organization, and all lovers of and workers for the cause of temperance, and especially the officers of the Woman's Christian Temperance Union, are cordially invited to attend. The good citizens of Pine Bluff will procure reduced railroad fare, and have generously promised free entertainment for all members and visitors. A. S. MCKENNON,

Pres. State Prohibition Alliance.

Clarksville, Ark., May 16.

ARKANSAS METHODIST.

THURSDAY, JUNE 8, 1893.

ON WHICH SIDE?

Just let a faithful preacher of the Gospel assail the sins of the day and it will immediately be made manifest on which side the daily papers are. Dr. Leftwich uncovered the dangers of certain prevailing society pleasures, and the force of his faithful warnings was sought to be weakened by some of the press. It has always been so. In the early days of Christianity, when Paul preached the Gospel at Ephesus, there was great excitement because of its wonderful influence upon the people. "Many of them which used curious arts brought their books together and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver." A silversmith named Demetrius, which made silver shrines for Diana, the goddess of these heathen people, from which he derived considerable gains, called the people together, and besought them to put a stop to this work which, not only at Ephesus, but throughout all Asia, was turning away much people from their idols made with hands, and in so doing is "injuring our craft." Then the people cried out, "Great is Diana of the Ephesians!" In their anger they would have torn Paul and his co-laborers into pieces. For what? Because Paul was preaching a gospel that was winning the poor deluded idolaters from their folly, and drawing them into a wiser and better way. How often we hear this ignorant, selfish and godless cry even now. Let saloons be assailed—let an effort be made to close them, and because their ruinous business is endangered the cry is raised, "great is our Diana!" And the people meet and decide that the commerce of the city will be damaged—its business will suffer. The owners of renting property, the dealers in real estate, the rich folks whose taxes are lessened (as they think) by the blood stained dollars that whiskey contributes, the city council, for fear of the bloated saloonists, and for popularity—the world, the flesh, and the members of the Church of God, combine with the piratical crew in swelling the chorus of the God-insulting cry, "great is (this) Diana." None of these bring into account the terrible evils of the business. It is only the temporary gains they look at, and for these they join with Demetrius in creating opposition to those whose only object is to save the lost ones. What a confederacy!

So when a minister called of God to preach, to show the people their sins—educated, of undoubted piety, and only for love of souls, speaks out against unspiritual amusements, such as the dance of the ball room, cards and parlor drinking, warning those who indulge in these things in time to save them before the fetters of habit bind them, showing that the appetite will grow, the fascination will increase, then the sanctum is transformed into a pulpit, and the daily editors, hoping to please the public, raise the cry of opposition to such sensational preaching. And every theatrical troup from Carmencetas up, every liquor seller, dealer in cards, and every one whose business is benefited by worldliness, and all the "lovers of pleasure more than lovers of God," join in the hollow, heartless, degrading and destructive song.

What did Dr. Leftwich do in Macon to create such a sensation? He only sought to uncover the evils that naturally result from parlor drinking—from punch, champagne and the like, the evils of progressive euchre and the german and all such unspiritual pleasures. That's all. He did it in plain language, but he did it as a minister called of God to preach, and feeling the "woe is me," if we fail to warn the people of their danger. It might be expected to hear of opposition from the descendants of the tribe of "Demetrius," the silversmith, but it would be full enough to make an angel weep for a Church member, or the children of a Church member, to join in with this opposition against an experienced, long tried minister of the Gospel. We have no fears but that the Methodists of Macon will prove their loyalty to God, and their Christly love for souls by encouraging, with their prayers, this holy man while he bravely rebukes sin, and admonishes the sinning ones.

Since writing the above we learn that the preachers meeting, and Mulberry Street Church indorsed the sermon in question preached by Dr. Leftwich. This is as we expected.

"Our fasts," says a friend at our elbow, "are obsolete." In many places they are well nigh so. Will some one who thinks he knows the cause for neglecting to observe a plain and positive rule of the discipline tell us what the cause is? Let him be certain that he knows. We are not of that class which believes that whatever is dead was beautiful and good; and we are not ready to say that all Mr. Wesley did was wise and profitable. But we have no hesitancy whatever in urging the observance of the rule calling for Friday fasts. The mere fact that the Discipline prescribes it ought to be reason enough to insist upon Methodists fasting and praying before each Quarterly Conference. However the reason for the rule would exist if the rule were abolished. Perhaps we are not wisely enough learned in the deep constitution of a man to tell how denying the flesh helps the spirit; yet we steadfastly believe that it is true. The Scriptures teach it directly and indirectly. We should be tempted to doubt the dual nature of a man, who when he began to deny the claims of the flesh did not begin to think, to reflect. And in prayerful thought and reflection spirituality begins. God begins to obtain a hearing and the soul has freedom to respond. Silent meditation is a great means of grace. Without saying more we urge our leaders, clerical and lay, to observe our rules for fasting.—Wesleyan Advocate.

HOW WAS CHRIST'S HUMAN NATURE REDEEMED?

MR. EDITOR:—The above question was presented to my mind on reading in THE METHODIST of May 11, an article under the caption: "God in us," and over the name of W. P. Whaley of Hot Springs. I was surprised; for according to my best recollection I never saw in a Methodist publication the like doctrine advanced before. If the doctrine therein taught is not antiscriptural and unmethodistic I fail to see.

If, as Bro. Whaley says, "His humanity was essentially the same as every human nature," "possessing all the incident frailties, passions, ambitions and evil inclinations" of fallen humanity, and consequently "within itself had no potency to resist its evil tendencies or redeem itself from its natural depravity"—then indeed did the man Christ Jesus need redemption as much as any human being; as much as those who are shapen in iniquity and conceived in sin. Then must the Redeemer himself have been redeemed before he could redeem others. Indeed Bro. Whaley says he was redeemed: "It was the divine in Christ's humanity that kept, redeemed and ennobled it."

But was Christ's humanity redeemed? No. Why? Because it needed no redemption. Nothing having been forfeited there was nothing to redeem. The human nature of Christ was not fallen, not corrupt, not depraved; but pure, immaculate, holy; not relatively, but absolutely. It is true he "took man's nature in the womb of the blessed Virgin," and after suffering and dying rose from the dead, "and took again his body, with all things appertaining to the perfection of man's nature." But sin and depravity do not appertain to the perfection of that nature; hence it was not necessary for Christ to partake of them. No, indeed; for had he done so he never could have redeemed the "world of sinners lost."

"For he who can for sin atone
Must have no failing of his own."

Acordingly the Scriptures represent him in his true character, that of spotless purity; without moral taint or corruption. The angel Gabriel, who stands in the presence of God, announcing his conception and birth says to his mother: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. Here this messenger of the eternal Father calls him holy. Shall we call him depraved? Paul says, Heb. 7:26-28, he "is holy, harmless, undefiled, separate from sinners," and had no need to offer sacrifice for his own sins, but for the people's. Many other texts of the same import might be cited, but these are deemed sufficient to prove, that no man speaking by the Scriptures can say that Jesus is, or ever was, depraved.

J. A. FAIR.

Pond, May 24.

ENGLAND'S GUZZLING IN 1892.

Dr, Dawson Burns's "Drink Bill for 1892" has appeared in the London Times, and it is not encouraging, in spite of a decrease from £141,220,675 to £140,886,262, that is of £354,413. This is better, certainly, than an increase, but it is practically infinitesimal, and it shows that, against bad trade and great strikes, the public house remained in its position of proud pre-eminence. The average expenditures per head for the United Kingdom was £3 13s. 11d.—that is, £18 11s. 8d. for each family of five persons. Some years ago Professor Leone Levi calculated that sixty per cent of the drink expenditure was due to the working classes. If this estimate were reduced even to fifty per cent, it would follow that last year more than £70,000,000 came out of the wages of the working classes. This means that one-eighth of their earnings were spent in drink. Dr. Dawson Burns compares with this the fact that the accumulated balances in the post-office and other savings banks at the end of 1891 were £114,483,567, or £26,000,000 less than the money spent in drink in a single year.—Christian World.

After the grip, when you are weak and "played out," Hood's Sarsaparilla will restore your health and strength.

SCIENCE THE ALLY OF THE CHURCH.

Pasteur, in addressing a great assembly doing him honor on his birthday (among whom was the President of the French Republic), made utterance of a significant sentence, that "science and peace would triumph over ignorance and war."

There are people in the pulpit silly enough to sneer at Science—God teaching by His works. There are signs suggesting that Science will presently demonstrate with the force of mathematics the existence of God. Edison has put himself on record that he sees God all along his investigations. Even Huxley, a conceited person, is writing himself down on the side of a Supreme Intelligence.

Twenty years ago the foremost man in the search for Nature's Laws (which are merely God's methods) told this writer that Scientific men would hem Atheism in a corner and crush it, and that God would be an axiom of Science. The great ally of the Church is Science. —Richmond Advocate.

A LEGATION AT THE VATICAN.

"Rome, May 16.—It is understood that Monsignor Satolli, Apostolic Delegate to the United States, has represented the hiercarchy and and leading Catholic laymen in the United States as anxious to start a movement in favor of establishing an American legation at the Vatican. The movement would be so directed as to bring all possible influence to this end to bear upon the Washington Government."

We should deprecate nothing more than the incorporation of any creed or sect with partisan political conflicts, and would bear much before deliberately advocating it. But we give notice that the establishment of an American Legation at the Vatican, or the proposal by any party do so, will bring on a conflict in this country in comparison with which the antislavery conflict was a comparatively peaceful exchange of sentiments. Such a proposition will perplex every function of the government, and obscure the minds of men as to the real isssues. On such an issue Protestants would join with freethinkers and infidels. Absolute separation of Church and State is the guarantee of liberty to Roman Catholics, Protestants, Jews and unbelievers in the supernatural origin of Christianity. By that liberty this republic stands. Any serious infraction of it will contribute to irreligion and despotism. A legation at the Papal Court is consistent only with countries where Romanism is the State religion, and where the form of government is monarchial—N. Y. Advocate.

Japanese Bible Work.

DEAR BRO. BENNETT:—Several of your readers asked me to let them know through THE ARKANSAS METHODIST of the progress of the Japanese Bible Work. The Lord has prospered me, blessed be his name. The good people have heartily taken part in it. May they be abundantly rewarded. Here is what was done in your State: Beebe contributed enough to buy 52 Bibles and Testaments, including 6 from Argenta. Searcy 118, including 78 from Galloway Female College, and several from Searcy Female Institute. No other school, or town anywhere has done as much in this work as this college. And the manner in which it was done—so promptly, so heartily, so cheerfully. May the Lord perpetuate this school for the generations to come, and continue life and prosperity to its noble president for many years. Miss Chatterson deserves special mention for the beautiful way in which she made a list of the names of those in the college who wished to contribute. On the train from Searcy a young man gave enough to pay for 25 books. I would be glad to give his name and town, but do not feel authorized. It is known I trust, to the great Head of the Church. At Conway 74 books were given, 67 of which were given by President Millar and his school. Pine Bluff added to the number 40 books, Osceola 28. A gentleman from Golden Lake, on board of a boat as I came from Osceola, voluntarily contributed enough to pay for 3 Bibles and 16 Testaments.

If the Lord will I shall leave Nashville about June 2, Chicago June 10, Vancouver, B. C. on the 26th June, on the steamship Empress of Japan. Stopping at Yokohama, Japan, for a day or two, will go to Kobe, Japan, where the Japan Mission Conference is to meet July 12. Pray for me. Yours in the love of Christ. BENJAMIN S. RAYNER.

Bellbuckle, Tenn.

Any Time is the right time for everybody to drink Hires' Root Beer

A temperance drink.
A home-made drink.
A health-giving drink.
A thirst-quenching drink.
A drink that is popular everywhere.
Delicious, Sparkling, Effervescent.

A 25 cent package makes 5 gallons of this delicious beverage. Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good"—'tis false. No imitation is as good as the genuine HIRES'.

EPWORTH LEAGUE.

CONDUCTED BY REV. J. F. FOLLIN, LITTLE ROCK.

PRAYER MEETING TOPICS.

JUNE 11, Self-denial, Mark 8:34-38; 18, Jacob's Dream, Gen. 28:10-22; 25, Using an Opportunity, Mark 10:46-52.

June 11, Self-denial, Mark 8:34-38. It is plain that our Lord intended, in this lesson, to lay down a law of perpetual obligation upon all who at any time should wish to "come after" him, or be his disciples. It may, therefore, be very properly called The Law of Discipleship. This law is concise, but perfectly clear. It makes three distinct demands on every candidate for discipleship. (1) It demands self-denial; (2) it demands cross-bearing; (3) it demands Christ following. We want, however, to call special attention, in outline, of one feature of this law—that of self-denial 1. Christian self-denial is a general necessity. Indeed there is nothing attainable that is worthy to be called a good, that does not involve the necessity, more or less, of self-denial and sacrifice. As it applies to Christian life and character it is (1) Preceptively enforced by Christ's teaching. As in the lesson, so in Matt. 10:38, and 16:24; Luke 9:23, and 14:27. (2) Practically enforced by Christ's example. Matt. 11:29; John 13:12-15; Rom. 15:3-5; Phil. 2:5-8; 1 Pet. 2.21.

2. Christian self-denial must assume specific and definite forms. Embracing (1) everything incompatible with Christian profession. This includes much. Titus 2:12. (2) Some things innocent in themselves. Not only must the disciple observe the law of absolute right and wrong, but the law of expediency also. He should consider the effect of his conduct upon others. In an important sense, we are our brother's keeper. 1 Cor. 6:12; and 8:13; Rom. 14; 7-8.

Illustrations. An accident occurred in a coal-pit, in which several lives were lost; but a man and a boy, catching hold of a chain hanging by the side of the pit, were saved from impending death. As soon as possible, a man was sent down with a rope to render assistance. He came first to a boy named Dan Harding. On his reaching him, the noble minded lad cried out "Don't mind me, I can still hold on a little longer; but Joe Brown, who is a little lower down, is nearly exhausted: save him first."—Foster.

It ought to grow more and more easy to Christians to do right, until at last the acts that were self-denial become a pleasure. When this has come to pass do not be frightened and begin to doubt your piety. Be glad and grateful, for your graces are growing ripe. What was once sour and bitter has become sweet and pleasant.—Beecher.

TO BUILD UP both the flesh and the strength of pale, puny, scrofulous children, get Dr. Pierce's Golden Medical Discovery. It's the best thing known for a wasted body and a weakened system. It thoroughly purifies the blood, enriches it, and makes effective every natural means of cleansing, repairing, and nourishing the system. In recovering from "La Grippe," pneumonia, fevers, or other debilitating diseases, nothing can equal it as an appetizing, restorative tonic to bring back health and vigor. Cures nervous and general debility.

Purify and rid your blood of the taints and poisons that make it easy for disease to fasten its hold.

The "Discovery" is the only blood-cleanser, flesh-builder, and strength-restorer so thorough in its effects that it can be *guaranteed*. If it doesn't benefit or cure, in every case, you have your money back.

There's no uncertainty about Dr. Sage's Catarrh Remedy. Its proprietors will pay you $500 cash if they can't cure your Catarrh, no matter how bad your case.

Blanks for Church Conference Minutes will be furnished at 1 ct each by Bennett & Thornburgh.

To Get at the Facts

Regarding Hood's Sarsaparilla, ask the people who take this medicine, or read the testimonials often published in this paper. They will certainly convince you that Hood's Sarsaparilla possesses unequalled merit, and that HOOD'S CURES.

HOOD'S PILLS cure constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

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Acknowledged the BEST DRESS STAY On the Market
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A Revolution in Sunday-School Teachers' Bibles.
The Holman Self-Pronouncing S. S. Teacher's BIBLE.
Every proper name in the text is syllabified and accented, and has the vowels marked according to the most authoritative modern standards of pronunciation. The text is in exact conformity with that of the world-famous Oxford S. S. Teacher's Bible. The type-setting is the work of the well-known Riverside Press, Cambridge, Mass. It contains all the valuable "Helps to the Study of the Bible" contained in the Oxford Bible. These have been justly styled "the essence of fifty expensive volumes, by men of sacred learning." This newly published Teacher's Bible possesses an extraordinary interest in the fact that
It is the Only Teacher's Bible With a Self-Pronouncing TEXT.
No similar Bible was ever obtainable heretofore. It contains the following Helps to the Study of the Bible: Concordance, with Context, over 40,000 references. Index to persons, Places and Subjects, 16,000 references. Scripture Atlas, with index. Glossary of Bible Words. Bible Calendar. Summary and Analysis of the Old and New Testaments. A Self-Pronouncing Dictionary of Proper and Foreign Words contained in the Bible, comprising about 3,500 words, giving the pronunciation, the meaning, and the location in the text where the word occurs for the first time. Exhaustive articles on Biblical History, Geography, Topography, Natural History, Ethnology, Botany, Chronology, Music and Poetry; a Complete Harmony of the Gospels, Tables of Parables, Miracles, Prophecies, Prayers, Money, Weights and Measures, Jewish Sects and Orders, etc.
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Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 50c and $1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

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LOUISVILLE, KY. NEW YORK, N.Y.

NOTICE.

Will all the preachers in the Fort Smith District send me the names of the lay members and local preachers that will attend the District Conference? Send as early as possible, and ye Editor has a standing invitation. We will see you from Mansfield here and returned. Respectfully.

J. M. C. HAMILTON.

Cauthron, May 22.

NOTICE.

Preachers and delegates expecting to bring their wives with them to the Pine Bluff District Conference at Stuttgart will please let me know at once, that I may make arrangements for their entertainment. Visiting preachers and college representatives that expect to attend will please let me know, that we may care for them also. The trains pass Stuttgart during the day at 1:30 and 3:30 p. m. Delegates arriving please report to the pastor at the church.

W. A. STEEL.

Stuttgart, May 29.

Batesville District Conference.

Preachers and delegates expecting to bring their wives or any of their families to the District Conference, and all local preachers expecting to attend, will please write to me at Salem, Ark. Our faithful Presiding Elder has furnished me with names of most of the lay delegates and will furnish me with the remainder. Parties from abroad and those from the District coming by public conveyance, will be met at Mammoth Spring by private conveyance to Salem, a distance of twenty miles. As parties from abroad may not all come at the same time, it is best, when there is any uncertainty in this, to let us know by letter as near as you can, the time you may be expected at Mammoth Spring. This request is made of all who come that way.

We are planning and praying for a great blessing on the Conference and the Church. God bless you, brethren, come in the name of the dear Jesus, and bring us your blessing. The good people of Salem are going to do everything they can to make you glad when you come and while you stay.

T. J. SETTLE.

Salem, May 26.

S. S. CONVENTION.

EDITOR ARKANSAS METHODIST:—The Sunday-school Convention for the Helena District met in the Methodist Church at Marianna May 22 and continued in session for three days. The opening sermon was delivered by Rev. J. B. McDonald of Brinkley. The following preachers and laymen were in attendance: Rev. M. B. Umsted, P. E., M. B. Corrigan, J. K. Pope, R. G. Brittian, J. I. Maynard, W. C. Davidson, J. B. McDonald, E. C. Castleberry, F. E. Taylor, W. A. Manly, Eli Bickley, H. M. Cryer and J. K. Farris. Among the laymen were H. N. Word, F. Laughingham and others.

Quite a number of interesting subjects had been prepared, all of which were fully discussed, and the Sunday-school work in all its phases brought prominently forward. All the speeches showed that our Presiding Elder, preachers and laymen are fully alive to the great necessity of making the Sunday-school the nursery for the Church and of bringing our children more directly under the influence of the preached word. Great good we think will be the result from the thorough discussion of Sunday-school work, not only in the interest now being felt towards our children, but in the awakened opinions that are stirring the Church throughout the entire District. Bro. Umsted, urbane, kind-hearted and cheerful, presided with all the tact and ease of a skilled officer and directed the whole proceeding with a zeal for Christ, that was truly inspiring to his preachers and people. Prominence was given to preaching throughout, and Dr. Corrigan and Bros. Taylor, McDonald and Brittian filled the pulpit to the delight and edification of their hearers.

Marianna and her popular pastor will long live in the heart and memories of the convention for large hearted hospitality and warm Christian sympathy. Much good was done—much more planned out and with grateful hearts to God for a pleasant and profitable time, the convention adjourned.

J. K. FARRIS.

May 31.

Sunday-school Conference.

Program of the Sunday-school Conference of the Monticello District, Little Rock Conference, to be held at Collins, June 26-28, 1893.

Opening service Monday night at 8 o'clock; 20 minutes prayer and praise service; the presence of the Spirit especially sought. Led by Rev. W. R. Harrison. Words of welcome by Rev. W. C. Hilliard and W. J. Baily. Response by Rev. J. McLauchlan, D. D.

Organization.

Reports of Sunday-schools by pastors and superintendents. The showing, what it is and what it ought to be—by Rev. J. C. Rhodes and W. A. Birsch.

Does the Sunday-school keep anybody away from the Church services? If so, what is the remedy? by Rev. J. McLauchlan, D. D., and Rev. W. A. Freeman.

The Teacher—a trained, persevering, punctual Christian. By Rev. L. B. Hawley, Rev. W. R. Harrison and Bro. J. A. Simpson.

Teacher Before his Class—tact in securing attention and instructing; by Rev. G. E. Cameron, Rev. R. J. Raiford and Dr. Carson.

Teacher and his Class during the Week—visiting the sick and remembering the birthdays of the members; by Rev. S. N. Burns, Rev. W. W. Nelson and Bro. I. A. Bird.

Chief Object in Sunday-school Work; by Rev. J. B. Thomas, Rev. F. J. Shaw and Bro. J. M. Carr.

Place of the pastor in the Sunday-school, by Rev. W. C. Hilliard and Prof. J. H. Hinemon.

What of the special effort of the American Bible Society to put a Bible—to be its own—in the hands of each reading child?—Rev. W. E. Biggs, and Bros. J. S. Johnson and Geddie.

On the second night of the Conference addresses will be made on the subjects, Epworth Leagues and Missions.

There will be preaching each day at 11 a. m. Each Conference session will be introduced by a song and prayer service. Good singing will be made a specialty. We will use the Gospel Hymns. Let each member and visitor bring a few extra copies, and let every one pray for a great time of refreshing from the presence of the Lord. We will expect the pastors, local preachers, Sunday-School superintendents and at least one delegate—male or female—from each Sunday-school. Rev. W. R. Harrison, Rev. S. N. Burns and Rev. J. B. Thomas will act as a standing committee on resolutions, so that nothing worthy of special emphasis shall be lost. The above is simply suggestive.

Respectfully,

A. O. EVANS, P. E.

P. S. Will look after reduced rates on railroad.

The Parsonage and Home Mission Society.

The annual meeting of the Central Committee was held April 27, 1893, in the office of the Secretary, at the residence of Mr. Geo. P. Kendrick. The following members were present: Mrs. Bishop Hargrove, Miss Belle Bennett, Mrs. J. A. Carter, Mrs. E. Burdette, Mrs. M. K. Carter, Mrs. G. P. Kendrick and Miss Helm.

Applications for aid, to the amount of $5,350 in donations, and $1,350 in loans, were considered. Although every appropriation made at the annual meeting last year was fully paid before the close of the year, the committee, believing it would give more satisfaction decided that they would not this year appropriate so far ahead, but would make fewer appropriations at the annual meeting and others later, when the first were paid off. Appropriations to the amount of $2,100 in donations and $850 in loans were made—such being made, as nearly as could be known, to the most pressing calls. The committee humbly prayed for guidance in this matter, and trusts that those whose applications were deferred will be patient and pray for the cause through which they hope for assistance. The grants made were reported to the Board of Church Extension and were heartily endorsed. A report of the year's work was also made, and the committee felt very grateful for the rising votes and words of praise with which the Board expressed its appreciation of the work accomplished by the Society.

The year's report showed 57 parsonages helped by the Central Committee and the Conference Secretaries to the amount of $6,908.93 in donations and loans, and 93 local parsonages reported helped by Auxiliaries—making in all 150 parsonages helped by the whole Society. This is an increase of 15 over last year, and averages nearly three parsonages a week. A substantial increase in funds over last year was also shown. The increase in dues—the best evidence of progress—was $934.24. The increase in the whole amount for general work—that is, the funds remitted to Conference Treasurers and the General Treasurer—was $9,742.71. The increase in the whole amount raised by the Society, including special donation for local work reported by the Auxiliaries, was $14,273.28. God is certainly opening the way for greater usefulness before the Society.

Mrs. Poynter, President of Kentucky Conference, reported good progress made in raising funds for the school in the mountains. The building of the house is soon to begin, and we hope by next fall the school may be opened.

Mrs. King, formerly of New Orleans, sent in her resignation, giving as her reasons for this step ill health and change of residence, and urging that some one be put in her place who should represent the Southwest. This resignation was most regretfully accepted, for Mrs. King's helpful counsel and gentle manner had quite won the hearts of her co-laborers. Mrs. Bishop Key's name was promptly suggested by two or three of the members and she was at once unanimously elected. Mrs. Key was in the city at the time, and she accepted the position, feeling the election to be a call to the work.

The whole meeting, of two days duration, was very profitable and would have been altogether pleasant but for the fact that several of the members were kept away by ill health, among these was our beloved President, Mrs. Wiley, for whose recent sorrow the deepest sympathy was felt and appropriate resolutions expressive of this sympathy were passed.

The Convention called by the Central Committee in the name of the Parsonage and Home Mission Society met in St. Louis, May 9, in St. John's Church, at 10 a. m. It lasted two days and nights, Bishop Hargrove presiding. The addresses and reports were interesting and encouraging. Several of the Conferences were well represented, and the ladies of St. Louis manifested the greatest interest in the proceedings, doing all that kind hearts and bountiful hospitality could do to render the occasion pleasant.

Bishop Duncan made an address on Tuesday evening, showing the great benefits to be derived by the Church in general from good parsonages. Bishop Fitzgerald also spoke on Tuesday evening, and awakened a great interest in the Mission at Key West.

Dr. Allen, of China, spoke on Tuesday afternoon. He said that the work done for the salvation of souls in this country encouraged missionaries in foreign fields; when they saw a lack of interest in souls near by, they could hardly hope to arouse any interest for souls afar off.

Dr. Lambuth on Tuesday night introduced the subject of city evangelism; and on Wednesday he entered into details of how and why this work should be done by the women of the Church. Intense interest was awakened and practical ways and means were considered. Bishop Duncan, who was present Wednesday morning, spoke enthusiastically of the work done by Hugh Price Hughes and others in the slums of great cities, and urged the Methodist women to go at once to the work. Dr. Lambuth called attention to the fact that our Church is doing but little in this line, and encouraged the women as Methdists to unite their forces under the auspices of the Parsonage and Home Mission Society as the organization authorized by the General Conference to do this work. With a rising vote the women determined thus to unite all their Societies for home work and make a force strong enough to plan largely for Christ in the cities within the bounds of the Methodist Church, South. God was present in great power and the best results of the meeting are still to be seen.

We regret that at this time we can not give a fuller account, for every detail of the meeting is full of interest. As directed by the Body, an "extra" of Our Homes will soon be issued, giving the complete Minutes of the proceedings. We will gladly send a copy of this paper to any one who desires it. This Convention will mark an epoch in the history of the Methodist Church, South, and every woman in the Church should be fully informed on the subject. In August Our Homes will become a monthly journal that will be devoted to the work our women are doing in every part of the Church and in every branch of their work. The price of this monthly journal will be only 50 cents a year, and no Methodist woman can afford to be without it. We ask the prayers of all lovers of souls that God will stir the hearts of our women more and more with an irresistible desire to seek and save the lost.

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A New and Complete Treatment, consisting of SUPPOSITORIES, Capsules of Ointment and two Boxes of Ointment. A never-failing Cure for Piles of every nature and degree. It makes an operation with the knife or injections of carbolic acid, which are painful and seldom a permanent cure, and often resulting in death, unnecessary. Why endure this terrible disease? We guarantee 6 boxes to cure any case. You only pay for benefits received. $1 a box, 6 for $5. Guarantees issued by our agents.

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There is nothing marvelous in the fact that Hood's Sarsaparilla should cure so many diseases. When you remember that a majority of disorders "flesh is heir to" are due to impure or poisonous condition of the blood, and that Hood's Sarsaparilla is an effective and radical blood purifier, the whole thing is explained.

Besides its blood purifying qualities, Hood's Sarsaparilla also contains the best known vegetable stomach tonics, diuretics, kidney remedies and liver invigorants, and is thus an excellent specific for all disorders of these organs, as well as for low condition of the System, or That Tired Feeling.

Purity in Medicines is of first importance. Fair dealing is also an important matter. We believe both of these considerations will be met at the store of Bond's Pharmacy Co., of this city. Try them. tf.

CUT IN TWO Prices of Sewing Machines, Safes, Scales, Blacksmith's Tools, Road Carts, Buggies, Harness and 1000 other things. List Free. CHICAGO SCALE CO., CHICAGO, ILL.

Commissioner's Sale.

Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court, made and entered on the 24th day of April, A.D. 1893, in a certain cause (No. 3874), then pending therein between Mechanics Building and Loan Association complainant, and T. G. May, Virginia F. May and Sarah A. Dunscomb defendants, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the East door or entrance of the Pulaski county court house, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Thursday, the 15th day of June, A. D. 1893,

the following described real estate, to-wit: Lot four (4) in block thirty-four (34) in Centennial addition to the city of Little Rock, in Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 9 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 19th day of May, A. D. 1893.

I. J. HICKS,
Commissioner in Chancery.

Commissioner's Sale.

Notice is hereby given, That in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 17th day of April, A. D. 1893, in a certain cause (No. 3876), then pending therein between Young Mens Building Association complainant, and James Fleming and Charlotte Fleming defendants, the undersigned as Commissioner of said Court will offer for sale at public outcry to the highest bidder at the East door or entrance of the Pulaski County Court House, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Thursday, the 15th day of June, A. D. 1893.

the following described real estate, to-wit: Lots five and six (5 & 6) in block forty-five (45) in the own of Argenta, (North Little Rock,) in Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 9 per cent. per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 19th day of May, A. D. 1893.

I. J. HICKS,
Commissioner in Chancery.

Commissioner's Sale.

Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 18th day of April, A. D. 1893, in a certain cause (No. 3776), then pending therein between John E. Geyer and John D. Adams complainants, and Julia King, widow of Simon King, William King and his wife Macey King, Charles King and his wife Ellen King, Phil Warren and Martha Warren (nee King), Wood Schaer and his wife Annie Schaer (nee King), Lee King and his wife Josie King and Reuben King an infant defendants, the undersigned as Commissioner of said Court will offer for sale at public outcry to the highest bidder at the South door or entrance of the Pulaski County Court House, in which said court is held in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Thursday, the 15th day of June, A. D. 1893,

the following described real estate, to-wit: A triangular shaped piece of land in the North West quarter of the South West quarter of section twenty-six (26) township one (1) North of range eleven (11) West containing 21 acres more or less being the same land conveyed to John King by Anthony Schaer and wife on Nov. 4, 1880; also three mules and one horse in Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 10 per cent. per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 19th day of May, A. D. 1893.

I. J. HICKS,
Commissioner in Chancery.

I DEFY COMPETITION

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Marble Works,

MONUMENTS,

Headstones, Copings, Etc.

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No. 00 sin. bug. harness, hames 1 in. trace, 2 1-2 in. saddle 9.50
No. 00 sin. bug. harness hames 1 1-8 in. trace, 3 in. saddle, 10.25
No. 00 sin. bug. harness, hames 1 1-4 in. trace, 3 1-2 in saddle. 12.50
No. 25 sin. bug. harness, single trace, 1 1-2 in. 1 1-2 in saddle, 15.50
Double buggy har. from $15.00 to 25.00.
Wagon harness, from $15.00 to 30.00.
Ladies saddles, from $3.75 to 20.00.
Men's saddles from $3.50 to 20.00.

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IMPROVED HIGH ARM PERFECTED

Highly Finished Does Perfect Work.

WARRANTED FOR FIVE YEARS

Every Machine Guaranteed to Give Satisfaction, or Money Refunded.

It is adapted to every kind of sewing from the lightest muslins to the heaviest cloths, and a wide range of work, Hemming, Braiding, Tucking, Ruffling, Quilting, Gathering, &c.

A full set of attachments go with every machine. The simplicity of the automatic tension sewing from No. 40 to 100 thread without altering, recommends it not only to every beginner, but to all. An automatic bobbin winder, run independent of the machine, winds a bobbin as regular and as hard as any spool of thread, thus making it carry so much more thread than the ordinary wound bobbin. A touch upon a lever lengthens and shortens the stitch at will while the machine is sewing.

It is built on entire new and improved principles and is far in advance of the regular sewing machines now on the market. Each machine is in perfect working order when shipped, and is accompanied with printed instructions and a complete set of tools. Also a five years warranty. If it does not prove perfect or as represented, ship it back and we will refund your money.

Every machine will be shipped by freight unless otherwise directed, and we are prepared to fill orders promptly. Be careful to give your shipping address very plainly, as well as your postoffice address.

PRICES:

Style 3, Agents' Price $35.00; Our Price, only $21.00. Style 4, Agents Price, $40.00; Our Price, only $22.50. Style 5, Agents' Price $45.00; Our Price, only $24.50.

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ARKANSAS METHODIST.

THURSDAY, JUNE 8, 1893.

Z. T. BENNETT, D.D., Editor.

GEORGE THORNBURGH, Business Manager

COLLEGE COMMENCEMENTS AT SEARCY.

Going last Saturday p. m. to the beautiful and growing city of Searcy we had the delightful privilege of spending two days, with dear friends of many years, in attendance upon the Commencement exercises of Galloway and Searcy Colleges. They were "red letter" days in the history of that charming little city and its grand institutions of learning, and will be long and pleasantly remembered by its enterprising, hospitable citizens and their happy guests on that auspicious occasion.

Saturday night at Galloway College its spacious chapel was early filled to overflowing with expectant people—a large number failing to get even standing room—to hear the Elocutionary Recital, by pupils under the instruction of that accomplished specialist, Miss Sallie H. Yarnell. In the first and second selections, admirably rendered by Misses Maude Price and Maggie Canfield, their hearers were raised to high expectation of the rare treat in store for them, and in the next recitations, "A Railway Matinee" and "Laureame," Misses Lucy Hearn and Flora Phelps were honored with enthusiastic applause, which was renewed after the excellent concert rendition of "The Beautiful Ballad of Waska Wee," by Misses Amanda Dye, Anna Morros, Annie Sparks and May Smith. In "A Japanese Play of Fan-cy" (Fan drill) the precise movements of many young ladies in unique costume were viewed with curious interest, and the charming recitals of Misses Mabel Richardson and Jennie Garner elicited rounds of hearty applause. The moving tableau, "A Dream of Ancient Greece," was exquisitely beautiful, and the Calisthenic Drill in three parts under the direction of Prof. C. A. Hinchee exhibited in a surprising degree the possibility of training in physical culture. Though not on the program the elocution teacher, Miss Sallie Yarnell, by request delighted the audience with a recitation, which was applauded till she appeared and recited the second time to the great gratification of her hearers.

The Art department under the instruction of Miss Flippin was silently but impressively represented in the superior work of her pupils tastefully displayed in scores of the most beautiful specimens, covering the walls of the rotunda and converting it into an art gallery of wonderful attractiveness. There lovers of the beautiful could spend hours pleasantly in the study of many pictures, showing the proficiency and high culture in this charming department of Galloway College.

Sunday morning the love feast in the College chapel was we heard a joyous occasion to the teachers, pupils and their parents, who were present. At the 11 o'clock service Rev. Dr. John M. Crowe of Missouri entertained and edified the immense congregation with a masterly discourse, which he delivered with great power. In this issue we publish his sermon, which will be read with very great interest, especially by all who were favored with the delightful privilege of hearing him. At the missionary anniversary at 4 p. m. Rev. E. N. Evans of Hot Springs preached an able sermon, which we did not have the pleasure of hearing, as we had accepted an invitation to preach at that hour at Gum Spring Church near Searcy. Thus closed a memorable Sabbath at Galloway College.

For our next issue we expect a report of the exercises Monday night and to the close, including the addresses by Hon. T. C. McRae Tuesday morning and Bishop C. B. Galloway before the graduating class Wednesday morning—the whole surpassing any other Commencement ever witnessed by the citizens and visitors, and eliciting from all the most hearty commendation of the successful management of President Dye and the excellent work done by his accomplished teachers.

The Commencement exercises of Searcy College began Friday night with an entertainment, which we heard highly commended. Many and well-merited compliments were bestowed on Miss Emily Babcock for her superb rendition of a piano solo, and the original speeches by Robert Winsett and John V. Roberts were well received and worthy of honorable mention. The most exciting feature of the evening was the Declamation Contest, in which Sidney H. Babcock, jr., Garland May, Tracy Mills, I. J. Richardson and Charley Willey participated, each receiving hearty applause, but Mr. Richardson won the first prize and Mr. Mills the second, as awarded by Gen. D. McRae, Miss Bessie Johnson of Galloway College and Mrs. Ewing of Searcy Female Institute.

Sunday night Rev. T. J. Duncan of the Tennessee Conference delivered the Commencement sermon to a very large audience, which became quite nervous from the threatening indications of a violent storm and the oppressive heat in the chapel after the windows were closed. In the discussion of his theme, the Christian Home, he made in his characteristic style many forceful utterances, but was not equal to himself in the several excellent sermons he preached in this State last winter.

Monday morning after a song by the Glee Club the audience was favored with an excellent address on Business Education by Mr. Hubert Strange, who expressed many noble sentiments worthy of wide publication. Then Prof. James Mitchell, editor of the Arkansas Democrat, delivered the Literary Address, which was very highly appreciated for its patriotic spirit and many timely and practical suggestions, some of which we will have the pleasure of giving to our readers. Next, on "Choose Your Business and Stick to It," Mr. Harvey Greer delivered an oration abounding with gems of beautiful thought expressed in such eloquent language as to make it a rare production for one of his years.

After delivering diplomas to Mr. Harvey Greer, a graduate of the Literary department, and to Messrs. Hubert Strange, Mack Sprigg, Richard Lightle, C. C. Majors, J. R. Richardson, graduates of the Business department, President Babcock made a brief and very impressive speech, which was heartily applauded both for his wise counsels to the graduates and other young men, and also for the strong avowal of his lofty purposes in the conduct of Searcy College, which has now a bright future as compared with a year ago. At the close of his speech the audience marched outside the campus to witness the Military drill by the Searcy College Cadets, a company of young men and youths, who have been well trained by Prof. C. A. Hinchee. Thus closed the first year of President Babcock's admirable management of Searcy College, which has cheering prospect of increasing patronage and will render great service in the cause of education.

WRONG IMPRESSION.

At its late meeting in Kansas City our Board Missions adopted a resolution, offered by Rev. Jas. A. Anderson of the Arkansas Conference, instructing the Secretary of the Board at its next meeting to employ a stenographer to make a report of its proceedings and discussions to be furnished by the Secretary to the various papers of our Church. That resolution was presented and approved after the effort and failure of Rev. Dr. E. E. Hoss to secure the service of a competent stenographer to make such a report for the Nashville Advocate, and was *not* intended to convey the idea, that the Board had heretofore held its meetings in "star chamber" style, excluding visitors and thus denying them the privilege of hearing what was said in the deliberations of the Board. As a member we have attended five annual meetings of the Board—two in Nashville and one each in St. Louis, Wilmington and Kansas City—and we never heard any declaration or intimation, that visitors were not welcome to attend and hear all that transpired; but on the contrary at each meeting we know some visitors were present—more at St. Louis (during the General Conference), Willmington and Kansas City especially, because in these cities the meetings were held in larger rooms and attracted more attention than in Nashville.

We are led to make the foregoing statements by some remarks of Rev. W. R. Peebles in the Tennessee Methodist last week. Referring to the resolution mentioned above, he said 'he did not like the *quasi secrecy* of the Board,' and related his disappointment on a particular occasion, when he understood his presence, as a vistor, would not be welcome at an "executive session" of the Board. Admitting that was true, the exceptional case mentioned does not justify the impression made, that the Board has sought generally or frequently to keep its deliberations secret.

THE BRIGGS CASE.

Last Thursday in the General Assembly of the Northern Presbyterian Church Rev. Dr. Charles A. Briggs, a professor in Union Theological Seminary, New York, was by an overwhelming majority 'suspended from the ministry of the Presbyterian Church, for having uttered, taught and propagated views, doctrines and teachings contrary to essential doctrine of Holy Scripture and the standards of said Church.' He was first arraigned before the New York Presbytery, which adopted a resolution dismissing judicial proceedings against him, without approval of the objectionable utterances in his inaugural address in January, 1891. On appeal by the Prosecuting Committee to the General Assembly in 1892, the case was remanded for a new trial to the New York Presbytery, which acquitted Dr. Briggs on the different charges "by majorities ranging from six to twenty-four." From this decision the Prosecuting Committee appealed to the General Assembly, which reversed the judgment of the New York Presbytery and suspended Dr. Briggs, as stated above.

As secular papers have published so much about Dr. Briggs, we copy from the Christian Observer (Pres.) the following statement of his teaching in his inaugural address, Jan. 20, 1891:

1. That the Word of God is not the only rule of faith and obedience, as our catechisms teach; but that the Reason and the Church are fountains of divine authority which may and do savingly enlighten men—even such men as reject the Scriptures as the authoritative proclamation of the will of God, and reject also the way of salvation through the mediation and sacrifice of the Son of God, as revealed therein. We quote a few sentences from his Address:

"There are historically three great fountains of divine authority—the Bible, the Church, and the Reason." Page 24.

"Martineau could not find divine authority in the Church or the Bible, but he did find God enthroned in his own soul. There are those who would refuse these rationalists a place in the company of the faithful. . . . We regret that these rationalists depreciate the means of grace so essential to most of us, but we are warned lest we commit a similar error, and depreciate the reason and the Christian consciousness." Page 27.

* * * * * * *

Dr. Briggs teaches,—

2. That the Bible is not an infallible guide, that it contains errors, not the mere errors of copyists, but errors in the original inspired revelations of God; so that it differs little, if at all, from the teachings of schoolmen and theologians of the Christian Church. He does not explain how the Holy Ghost came to make mistakes in the original text, whether it was through ignorance or wilfully. But he imagines he has found blemishes in the word of Divine Truth, which justify such statements as the following:

I shall venture to affirm that, so far as I can see, there are errors in the Scriptures that no one has been able to explain away; and the theory that they were not in the original text is sheer assumption, upon which no mind can rest with certainty. . . . . It may be that this providential superintendence (of the mind of the inspired author) gives infallible guidance in every particular; and it may be that it differs but little, if at all, from the providential superintendence of the fathers and schoolmen and theologians of the Christian Church.—(Pape 35).

3. That the great body of Messianic prediction has not been, and cannot be, fulfilled. The Lord Jesus Christ said (Matt. 5:18:) "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." But this does not prevent Dr. Briggs from saying:

The great body of the Messianic prediction has not only never been fulfilled, but cannot now be fulfilled, for the reason that its own time has passed forever.—(Page 38).

4. That Moses is not the author of the Pentateuch. It is true that it is distinctly stated in a dozen places (Ex. 24:4, Num. 33:2, Deut. 5:31, Deut. 31:9, in Joshua, in Kings, in Chronicles, in Ezra, and Nehemiah,) that Moses did write the book of the law. It is true that Jesus Christ asserted that Moses was its author, "If ye believe not his (Moses') writings, how shall ye believe my words?" John 5:47. But Dr. Briggs evidently regards with commiseration the statements of the humble Nazarene, who had never enjoyed the advantages of education in a German university; and in the face of His explicit statement to the contrary, triumphantly declares:

"It may be regarded as the certain result of the science of the Higher Criticism that Moses did not write the Pentateuch" (page 33).

5. That Isaiah is not the author of half the book that bears his name. The fact that John the Baptist, and Matthew, and John the Evangelist, and the Apostle Paul, and Jesus Christ himself had made quotations from all parts of Isaiah and said they were "the saying of Isaiah," weighs nothing with the learned Dr. Briggs who disposes of their ignorant (?) statement with the bold assertion:

Isaiah did not write half of the book that bears his name. (Page 33.)

6. That the processes of redemption extend to the world to come, in the case of many who die in sin. (pp 50, 53, 55, 104, etc.) And

7. That sanctification is not complete at death. (pp. 53, 55, 107, 108, etc.)

AN UNTENABLE POSITION.

Under the above caption, the Arkansas Democrat publishes with its approval, a criticism from the Jonesboro Sun, of my article on Mobs, etc. If the Sun answers a single argument in my article, I fail to see it. The Sun makes bold bold denial, but does not meet my argument. It declares the secular press stands as a unit against mob law; but makes no effort to prove it—defies me to find stronger protests against this great evil than have been made by the 'secular press.' My contention was, that their protests were rendered nugatory, by the inflammatory matter, published preceding and following these crimes.

While the editor writes protests against the mob, he permits matter to be published that counteracts these utterances. The Sun says, "I have unique ideas of the functions of a newspaper, and adds "he blames the newspapers for publishing the news." I remind the Sun of the old Puritan who censured Milton, because he painted Satan blasphemous: "That if Milton had not thus painted him he would not have painted Satan." The grand old poet did not send a reporter to gather up the news about Satan, in the shape of all the low, dirty little things he had ever been guilty of, and then publish them *ad nauseam*; but he drew from the rich mine of his own creative brain, and painted a character so true to life that all who look recognize it. Go thou and do likewise. Yes, give us the news, but leave off the debasing demoralizing details. One of the newsiest newspapers I take, usually dismisses a murder, an outrage, a lynching, or a prize fight, with two or three lines. Only recently it gave the news of a murder, and two outrages each followed by a lynching, occurring in three different States, within the small compass of eight lines. I have just read in a religious journal an account of two lynchings, when, and where they happened, in less than five lines. I respectfully ask what more does a Christian public want?

The secular press stands as a unit—so says my critic. Let us see. The Hope Gazette of May 6, uses this language: "Now and then outrages occur and extreme measures become necessary." "If a burly, brutal Negro outrages a white woman he ought to be lynched." "Think of it, take it home to yourself and nine out of ten will agree with us." The Ouachita Herald, after giving the particulars of the cowardly assault on young Norman at Bearden, the subsequent arrest, and lynching of the suspected parties, closes with this vigorous protest(?): "Mob law is to be deplored, but the crime was one of peculiar atrocity, and calculated to arouse any community." Only last year if I mistake not, the Arkansas Democrat had a bout with the Pine Bluff Graphic, on the mob. The Democrat, as is its wont, exposing and denouncing, in vigorous English, while the Graphic was palliating, excusing or defending. I think if the Sun would go through its files, it would be astonished to see how weak many of the so-called protests are. On the Bearden mob the Stephens Monitor and the Fordyce Enterprise speak out in plain unequivocal terms—the Monitor taking the correct position in these words, "Hang Judge Lynch." The Arkansas Democrat closes a ringing editorial on the Bearden mob thus: "It is time to call a halt. Let the law be enforced and, as in Mississippi, punish the lynchers." The same paper commenting on the following sentence in Col. Smead's letter to Governor Fishback, "no effort will be spared to apprehend and convict the members of the Bearden mob," says: "We feel confident if no effort is spared at least some of the men who composed that mob will be apprehended and convicted." To that assurance every intelligent citizen of Arkansas gives hearty assent. For it is the whole truth. Print it in Scarlet letters at the mast head of every paper in the State, that is opposed to mobs, and keep it before the eyes of Col. Smead and the officers of Ouachita county, "that if no effort is spared to apprehend and convict the members of the Bearden mob, at least some of the men who composed that mob will be apprehended and convicted." If none of these men are arrested and convicted what is the conclusion? Excuse this digression.

The Sun asks: "Does any sane man believe for one moment, that it would tend to stop mobs and lynch-law, if the press were to say nothing about it—to keep the public from all knowledge of these tragedies?" No, I suppose not; nothing in my article can by any fair construction suggest such a question. Again, "what has so aroused the horror of all the better classes against this lawlessness, if it be not the bold manner in which the secular press has published every item of news concerning it, which its enterprising agents could gather?" I fail to see anything so very bold or enterprising, in hunting up and publishing all the dirty details of every foul crime perpetrated. Give us the news, but please leave off the ghastly embelishments. Once more. "The truth is, that the healthy public sentiment, which is now fostered everywhere by the secular press, and which will eventually sound the death knell of mobs and lynchings, has been brought about by the conscientious publication of the news more than by any other agency." Indeed! If the Sun is "conscientious," will it please inform me how it is, that almost in exact ratio as the class of papers criticised increase, crime and lynchings increase apace?

I believe that where the Sun can show ten lines in the secular press unqualifiedly denouncing lynchings, twenty can be shown in the religious press, if numbers be considered. I believe that every educator and thoughtful observer will agree with me, that the effect of parading before the mind highly colored descriptions of every grade of crime, in all their disgusting details, is to blunt the finer sensibilities and excite the passions; and thus fit men for rash and criminal action, rather than for cool dispassionate judgment. If the editors of secular press would wear the palm of sounding the death knell to mobs and lynchings let them hold the officers to a strict accountability—demand that they hunt the mob down, as they do any other criminal. Let them demand of the executive committees of their respective parties, that they place no candidate's name on their tickets, who has secured his nomination through bribery, the use of intoxicants, or saloon influence. Go to work and eliminate the election of all judicial and municipal officers, from politics, and we may hope to see the law enforced. Do this and you will receive the thanks of all good citizens.

E. L. BEARD.

Washington, May. 31.

Writing in the Texas Advocate of the sudden death of Rev. Dr. James Mackey, while delivering his morning sermon, May 21, Marshall McIlhany said: "The subject of the discourse was the life, character and work of John the Baptist. The sermon was full of fine thought, well-arranged and well expressed. I have never heard Bro. Mackey preach with more of the Master's Spirit. The attention of the congregation was rapt and profound. Imagine the shock when the stroke of death came quick like lightning on the speaker!

The self-possession of the audience was remarkable, and yet such sympathy and grief and such tenderness of attention! Oh it was so sad, and yet so beautiful! Great, strong men bathed in tears; little children and kind, gentle women weeping, looking on the honored and beloved pastor, but a moment ago speaking as only the devoted and faithful pastor can speak, and now dead!"

At its last session in Macon, Ga., the General Assembly of the Southern Presbyterian Church adopted the following report made by its Bills and Overtures Committee, on card playing ond dancing:

Presbytery of Concord overtures the Assembly to send down to the Presbyteries a deliverance on the subject of card playing and worldly amusements.

Answer: In view of the action of former Assemblies, whose deliverances have been numerous, and at the same time uniform and emphatic in their condemnation of these forms of worldly amusement, this Assembly deems a further deliverance unnecessary.

The Presbytery of Columbia asks a deliverance as to "whether it lies within the power of a Church session to excommunicate a Church member for dancing."

Answer: The censures which may be inflicted by a Church session are admonition, suspension and excommunication. This last is the extreme penalty of the law, and is ordinarily to be inflicted only after the milder censures have been employed, and "have failed to reclaim the delinquent," and not unless the offender has been proved guilty of "gross crime or heresy," and is "incorrigible and contumacious." Nothing is to be considered as an offense "which cannot be proved to be such from Scripture, as interpreted in our Standards."

These Standards interpret the Scripture as condemning "lascivious dancings" (Larger Catechism Ques. 139), and when, in the judgment of a session, an accused person has been proved guilty of particpating in such "dancings," and when all other means have failed to reclaim the offender, it is clearly "within the power of the session to excommunicate" the offending member, in order to deliver the Church from the scandal of his offense, and to inspire all with fear by the example of his discipline (Rules of Discipline, Chapter IV., Section IV).

In the discussion on this paper Dr. Murkland said: "In our Church there are 20,000 people who dance and play cards." Rev. J. G. Anderson said: "The spirit of the day is the spirit of gambling, and the school of gambling is the parlor card-table." To the timely words in this last sentence we invite the serious attention of those worldly-minded Methodists, who permit card playing in their homes. If they are not actually supporting a "school of gambling," they are certainly bringing reproach upon their Church and their Christian profession by breaking the solemn vows they assumed.

Last week merchants and other citizens of Hope appealed to the business men of this city and St. Louis in behalf of the cyclone sufferers in Hempstead county. In their address they said: "A most disastrous hail and rain storm and cyclone passed across Hempstead county on the evening of May 30, destroying many tens of thousands of dollars worth of property, and leaving many families homeless. Buildings have been destroyed and fencing covering an area of 300 square miles blown down and scattered to the "four winds," all the large timber uprooted and forming a network of obstruction in every direction, the roads blockaded, stock killed, and the crops of corn and oats and cotton, not only destroyed by hail and water, but actually blown away and obliterated, many of the fields being as bare as the streets. We have helped them in the past, and shall continue to do so, but the necessities for immediate relief are beyond our ability and means, and we feel constrained to ask help from abroad. Fully 10,000 people are sufferers by the disaster, while from 3,000 to 5,000 of that number are in absolute destitution and must have present and prompt assistance."

The award system at the Fair has made trouble among exhibitors for some time. The matter culminated last week, when seventeen leading nations declared that they would with draw from competition unless the system was changed. In a nutshell the issue is: The plan is provided for a group of judges, one of whom should give his verdict as to excellence in each exhibit. Foreign exhibitors declared that they were accustomed to the jury system of awards wherein several men agree upon a verdict in each case. At first the former system was defended by our papers, and foreigners were advised to abide by the methods of the nation in which an exposition is held. When the seventeen foreign exhibitors said that they would secede, and about 130 American exhibitors declared their intention to withdraw, public clamor began to cry that the author of the Thacher plan is a crank, and the system must be changed. It is to be changed, and peace returns to the souls of the much-perturbed directory. It seems that there are boycotts and boycotts. In this particular instance the directors had little to say about 'bigotry, fanaticism and hypocrisy.'—Chicago Advocate.

When the Chicago anarchists declared themselves above law and appealed to the torch and bomb to maintain their claim, the people rose in their might and compelled, by force of public sentiment, the courts to vindicate the law, but now we have another class, backed by wealth and influence, clothed with temporary power, proclaiming themselves master of the law and above all authority. All stand appalled. Last week six bodies, representing great Denominations of Christians, numbering millions, took positive action against Sunday opening, and telegraphed the action to the directors, who insult these bodies, and thousands of others, by at once opening the gates.—Herald and Presbyter.

"Faster! faster!" was the cry of Napoleon as his coach whirled toward Paris from the disastrous campaign in Russia. The cry is taken up everywhere today. Nothing moves with rapidity enough to satisfy the swiftly moving thought of the present. Steamships and rail-cars are built under the impulse to meet this demand. Faster and faster they go, and no one can predict any limit to speed. The New York Central sent out a train the other day that made a mile in thirty-two seconds—equal to 112 miles an hour; and the new steamer Campania made the eastern passage to Queenstown in 5 days, 17 hours and 27 minutes, beating all other records by two and a half hours! But even these will not satisfy for any length of time.—N. O. Advocate.

ARKANSAS METHODIST

THURSDAY, JUNE 8, 1893.

PERSONAL AND OTHER NOTES

Rev. G. W. Hill and F. S. H. Johnston honored our office with a call Monday on their way to Quitman College, going via Searcy where we saw them Monday p. m.

Hon. W. G. Vincenheller, Commissioner of Agriculture, wants copies of the catalogues of all the Agricultural Fairs in this State, and will use them in advertising the resources of Arkansas.

Monday p. m. the peaceful town of Bentonville was thrown into wild excitement by the daring raid of six masked bandits, who robbed the People's Bank of perhaps $12,000, shot three citizens — George Jackson, Thomas Baker and Taylor Stone, the last fatally—and then made their escape towards Indian Territory, hotly pursued by the Sheriff's posse. We suppose the first gentleman named above is Bro. G. P. Jackson, a leading and greatly beloved member of our Church. We are sad for the sufferers and losers, and would rejoice to hear the robbers were captured.

Mr. K. O. Gould, the late foreman of the Gazette composing rooms, has launched upon the sea of public favor an eight-page weekly newspaper, price $1.50 a year. The first issue indicates that it will be a vigorous enemy of wrong and defender of the right. We wish it success in every fight it may make on high and low crimes and public wickedness generally.

During our too short visit to Searcy we had invitations to the homes of many dear friends, and received the most cordial hospitality from Bros. S. H. Babcock, J. F. Henley, M. B. Johnson, M. G. Pettey and J. H. Yarnell—having a delightful home with Bro. Yarnell, whom we have known and greatly esteemed since 1868. Our high regard for the good people of Searcy increases with the passing years, and we never expect to see a better class of citizens or better society.

We were utterly surprised and very deeply pained to hear of the downfall of Rev. R. S. Deener, who has been several days in jail at Batesville on three charges of forgery to obtain money, perhaps for speculation in "futures", as it is published he went in debt to the extent of $12,000 or more. In their overwhelming distress we feel profound sadness for his wife, his sisters and especially his aged father and mother.

Last Friday Rev. J. B. McDonald gave us a friendly call and made a cheerful report of his charge, Brinkley station.

Rev. W. P. Hamilton, P. C. of Paris and Roseville, wrote June 2: "We are moving along nicely. My father, Rev. F. E. Hamilton of the Memphis Conference, is here preaching for me."

We suggest to pastors who have dancing members in their Churches to buy a few copies of "Mary Singleton" and distribute among them. It is a good book for young people too, who need fortifying against a desire to dance.

On page 8 we publish the price list of the Sunday school periodicals for our Church, that all who order the same through Bennett & Thornburgh may know exactly how much money to send with their orders, which should be made now or very soon for next quarter.

Are you coming to the Epworth League Conference in this city? If so, the Entertainment Committee should be notified at once, by letter or card to Mr. Thomas S. Buzbee, Little Rock, Ark.

Write immediately to Mr. Thomas S. Buzbee of this city, if you expect to attend the Epworth League Conference, and entertainment will be cheerfully provided for you.

In every county in the State the friends of the anti-license movement should ask, if it be necessary, their local papers to publish the call for the meeting of the State Prohibition Alliance at Pine Bluff, June 28-30. The purpose and date of that should be announced in as many papers as possible. Let all the people know, that the opponents of the liquor traffic are deliberating on the methods for its suppression.

We are glad to give the Church the gratifying intelligence that the health of Dr. John is still improving. For two or three weeks he has been able to walk about his own house, and last week he made a visit to the Mission Rooms. His physicians interdict any work for the present, but speak hopefully of his permanent restoration.—Nashville Advocate.

In a personal letter, June 1, Rev. J. S. Clower, P. C. of Gurdon C't, says: "We are tolerably well. I am planning for my protracted meetings. I do trust to have a fine time. I hope to be at the Epworth League Conference. How sad to see our preachers dying so suddenly as did Bros. Brinkley and Mackey."

Last Thursday we received friendly calls from Rev. James F. Jernigan and his brother, G. W. Jernigan of Sulphur Rock.

Rev. P. B. Summers, P. E. of Dardanelle District, spent several days last week in this city, on his way to Quitman to preach one of the Commencement sermons for Quitman College. He favored our office with several friendly calls.

Dr. T. E. Murrell, a leading physician of Little Rock, and the most prominent oculist in the State of Arkansas, has been elected to the Chair of Opthalmology in the Barnes Medical College, of this city. We are glad to learn that he has accepted the position, and his friends hope to induce him to locate in St. Louis. We are the more interested in this announcement since Dr. Murrell is an earnest Methodist, his accomplished wife being the daughter of the late Rev. A. Mizzell, so well known throughout Missouri. We congratulate the Barnes College on this acquisition to its faculty.—St. Louis Advocate.

PEABODY HIGH SCHOOL.

The twenty-first Commencement of the Little Rock Peabody High School was held last Thursday night at Glenwood Park in the presence of an immense number of citizens, who were highly entertained with the program of interesting exercises. She Salutatory was delivered by Anderson Watkins and the Valedictory by Frank Suggs, both acquitting themselves with much credit. Judge W. S. McCain delivered the annual address in matter and manner highly pleasing to his hearers, and Judge Geo. H. Sanders in beautiful and eloquent language presented the "B. B. Sterling" medal to Anderson Watkins for highest proficiency in Latin. Delightful music was rendered by Prof. Armellini's Orchestra, and at the close of the exercises the stage was actually covered with baskets and wreaths of beautiful flowers presented to the class of eighteen graduates as follows:

Margaret McRae Baucum, Emma E. Critz, Nina Christian, Prescott B. Beidelman, Percy Wood McLean, Emma Reichardt, Eva E. Reichardt, Milton Leob, Frank Suggs, Vin Longley, Irene Lescher, Pauline McLendon, Percy T. Burrus, James T. O'Hair, Jr., Anderson Watkins, Margaret A. Denison, Fannie Davidson, Mabel G. Witt.

Help Him.

I have just received a letter from Rev. R. W. McKay, stating that on Tuesday evening the storm blew a large tree across his house, making a complete wreck of his household goods. Any assistance rendered in fixing him up for housekeeping will be timely and worthily bestowed. It may be sent to me, or Bro. R. W. McKay at Lewisville, Ark., and receipt will be acknowledged in THE ARKANSAS METHODIST. This proposition is without knowledge of Bro. McKay.

J. R. CASON.

Stephens, June 2.

Help! Help!! Help!!!

Rev. A. C. Kelley, P. C. of Spring Hill C't—the country between Hope and Dooley's Ferry—MUST have assistance. The terrible storm that swept over Hempstead county on Tuesday evening May 30, blew down and blew away—utterly destroyed—three out of the five churches on Spring Hill C't. It blew down many, many homes, fences, etc., and destroyed the crops of a large majority of the people on that circuit. Those people are receiving seed and will soon require food, that is being and will be issued by the Citizens' Relief Committee of Hope, who are doing their best to relieve the destitution. The people on Bro. Kelley's circuit cannot furnish him a support. All but two families, that are Methodists, on that circuit will have to replant their crops. He must have assistance, or he will be compelled to abandon his work. This cannot be thought of—must not be done. Those people need a preacher—a pastor—more than ever before. Dear Reader, send a liberal contribution to Rev. A. C. Kelley, Hope, Ark. Send by registered letter, P. O. money order, or check. Contributions will be acknowledged through THE METHODIST. Help and help soon. May God bless you.

J. M. PINNELL,
P. C. Hope station.

Notice--Important!

We are re-arranging our mailing gallies so as to send out earlier, the papers to postoffices that we do not reach the same week of issue. We will thank our preachers and subscribers to write us as to such offices, that we may get the paper into the hands of all our subscribers the same week it is published, so far as possible.

Notice.

Preachers of the Harrison District, Arkansas Conference, please send me the names of your delegates to the District Conference and of your local preachers. And all persons who intend visiting our District Conference, will please write to me at once. And you, Mr. Editor, will find a cordial welcome. BASCOM MONK, P. C.

Yellville, May 31.

Notice.

The Ditzler and Hall debate will begin at Marmaduke, June 26 and close Aug. 3. The following propositions will be discussed:

1. The teachings and practices of the M. E. Church, South, are Scriptural. Methodist affirm, Baptist deny.
2. The teachings and practices of of the Missionary Baptists are Scriptural. Baptist affirm, Methodist deny.

Arrangements will be made to entertain visitors, but those living in moderate reach will please come prepared to take care of themselves and others.

W. C. TOOMBS, P. C.

Marmaduke, June 2.

Mrs. Anna Sutherland

Kalamazoo, Mich., had swellings in the neck, or **Goitre** From her 10th year, causing **40 Years** great suffering. When she caught cold could not walk two blocks without fainting. She took

Hood's Sarsaparilla

And is now free from it all. She has urged many others to take Hood's Sarsaparilla and they have also been cured. It will do you good.

HOOD'S PILLS Cure all Liver Ills, jaundice, sick headache, biliousness, sour stomach, nausea.

Notice.

The Pine Bluff District Conference will convene at 4:30 p. m. Wednesday, June 28. Preaching at 8 p. m. by G. W. Rice.

J. H. RIGGIN, P. E.

Notice.

DEAR BRETHREN:—I have been placed in charge of the Church at Hamburg, and I must attend to the duties of this charge. I can't be both pastor and evangelist. Calls are coming to me for work abroad as if I had no charge. It is hard to say "no" to some of these appeals, but, brethren, I can not go. You must excuse me for the present. I thank you for the honor and confidence thus shown, but must "work my own patch."

Respectfully,
W. A. FREEMAN.

REV. JOSEPH TURRENTINE.

DEAR BRO. BENNETT:—Rev. Joseph Turrentine, a superannuated preacher of the Little Rock Conference, died at his home in Columbia Co., Ark., about middle of May. I have seen no account of his death in THE METHODIST. As I understood he was one of the pioneer members of the Conference and I would like for Dr. Hunter, or some of the older brethren, well acquainted with his history, to write of his life. My acquaintance with Bro. Turrentine dates from last year. He impressed me as being in every sense a grand man. J. R. CASON.

TWO WOMEN FOR CHINA.

Two single women are needed as teachers in the Anglo-Chinese College, Shanghai, China. Dr. Y. J. Allen urges prompt application, as he proposes reaching Shanghai as early in the autumn as possible. In addition to the usual English branches, it is desired that one teacher should have knowledge of music sufficient to accompany hymns upon the organ, and the other ability to teach elementary mathematics.

As the support of these two women is to be met by specials, Bishop Key will be glad to correspond with individuals, Epworth Leagues, or Churches, willing to assume the same.

I. G. JOHN,
Corresponding Secretary.

Mission Rooms, Nashville, Tenn., June 1, 1893.

MARRIED.

Under the broad-spread canopy of heaven, in Washington Co., Ark., June 4, 1893, Mr. J. E. Lively and Miss Dora Tucker, Rev. D. C. Ross officiating.

May 28, 1893, at the residence of Mr. Cal. Wilson in Washington Co., Ark., by Rev. D. C. Ross, Mr. Ed. Fusselman to Miss Ninie Wilson.

WASHINGTON LETTER.

(From our Regular Correspondent.)

The probable attitude of the Chinese government towards the United States continues a leading subject of conversation here. Early this week it was publicly stated by Mr. J. Hubley Ashton, a prominent Washington lawyer, who is in the employ of the Chinese government, that notice had been served upon the Department of State by China, that the first move towards the enforcement of the Geary law would result in the serving of all existing relations between the two governments. Secretary Gresham states positively that no such notice has been given the Department of State, and now opinion is divided as to whether Mr. Ashton made a mistake, or whether he unintentionally divulged a State secret of the Chinese government, believing that it had already been communicated to Secretary Gresham. "There will be no rupture of our relations with China," said a Congressman who voted for the Geary law, "simply because there will be no occasion therefor. The deportation clause of the Geary law will not be enforced; it was never intended by Congress that it should be. It was inserted in the bill solely for the purpose of compelling the Chinese laborers already in the United States to register, so as to enable the officers of the Government to more readily detect the Chinese laborers, who would be hereafter smuggled into the country, and since it has failed in its purpose I am satisfied that it will be repealed and other steps taken to accomplish the purpose for which it was intended. Congress as a body did not intend to enact a law to send away the Chinese already legally here, but to prevent other laborers coming from that country, although that may have been the intention of some of the supporters of the bill. Had such a statement been made, when the bill was pending it would have been overwhelmingly defeated, and it would have deserved defeat."

The Presbyterian General Assembly ends its second week today and the end is not in sight, although the members say they hope to complete their work this week. If they do it will be surprising. The time of the Assembly has been entirely taken up this week with the unfortunate trial of Dr. Briggs for heresy. I say unfortunate trial designedly, for it is unfortunate, not only to the Presbyterian Church, but to every other Church, no matter what may be the final result. If such trials must take place they should, in my humble opinion, never be public. This one has convinced me of that. Two daily newspapers are printing full verbatim reports of the proceedings, and by reason of this wide publicity the hard things said by eminent ministers of the gospel on both sides, in their arguments, are giving the ungodly a chance to cast aspersions upon the whole Christian Church, which they are taking full advantage of.

May 31.

SUNDAY-SCHOOL CONVENTION.

The State Sunday-school Convention met at First M. E. Church, South, and was called to order at 8 p. m. Thursday night by Mr. D. L. Bourland, Chairman of Executive Committee. A temporary organization was effected by the election of W. H. Woodsmall, Chairman, and L. B. Leigh, Secretary.

On permanent organization Mr. George Thornburgh was elected President and Mr. R. E. Wait Corresponding Secretary and Mr. C. B. Mills, Recording Secretary. The following Executive Committee was duly elected for the ensuing year: D. L. Bourland, J. H. Shinn, R. W. Porter, C. Altenberg and H. P. Edmonson.

The chairman was instructed to select and appoint a Vice-President for each Congressional District in the State. The chairman was instructed to appoint thirty-two delegates to the International Sunday-school Convention at St. Louis on August 31, 1893. The Executive Committee were instructed to select a place and fix the time for holding the next annual meeting of the State Sunday-school Convention. On motion, the convention adjourned. —Ark. Gazette.

OFFICE PREACHERS AID ASSOCIATION,
Little Rock, June 6, 1893.

The following fees have been received since last report: J. S. Clower, $3.00; J. A. Walden, $3.00. Heretofore reported, $299.00. Total, $305.00.

JOHN B. BOND,
Sec'y-Treas.

We invite special attention to the advertisement of the Dickinson Hardware Co., which is one of the chief mercantile establishments of this city, and steadily growing in business merited by enterprise and fair dealing. Read their adv, and write them for prices of anything you need in their line.

We hope all our pastors will direct special attention to the call for the annual meeting of the State Prohibition Alliance at Pine Bluff, June 28-30. Let us have the largest and best meeting in the history of the Alliance.

Commissioner's Sale.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 2nd day of May A. D. 1893, in a certain cause (No. 3906), then pending therein between Home Mutual Building Association No. 3 of Little Rock, Ark., complainant, and Aaron Chitwood and Martha J. Chitwood defendants, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the East door or entrance of the Pulaski County Court House, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Friday, the 30th day of June, A. D. 1893,

the following described real estate, to-wit: East half of lots one, two and three, (E 1-2 1, 2, and 3) in block twenty-five (25) Centennial Addition to the city of Little Rock, in Pulaski county, Arkansas

Terms of Sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 10 per cent, per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 3rd day of June A. D. 1893.

I. J. HICKS,
Commissioner in Chancery.

Commissioner's Sale.

Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court, made and entered on the 10th day of May, A.D. 1893, in two certain causes (Nos. 3478 and 3835), then pending therein between J. W. Shelthorn et al commissioners of Improvement District No. 34, of Little Rock, Ark., complainants and A. W. Kearn defendant, the undersigned as commissioner of said court will offer for sale at public outcry to the highest bidder at the East door or entrance of the Pulaski county court house, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Friday, the 30th day of June, A. D. 1893,

the following described real estate, to-wit: Lot Nine (9) block three hundred and forty-seven (347) in the city of Little Rock, in Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 6 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 3rd day of June. A. D. 1893.

I. J. HICKS,
Commissioner in Chancery

Commissioner's Sale.

Notice is hereby given, That in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 2nd day of May, A. D. 1893, in a certain cause (No. 3905), then pending therein between Home Mutual Building Association No. 3 of Little Rock, Ark., complainant, and Jerry Smith and Elizabeth Smith defendants, the undersigned as Commissioner of said Court will offer for sale at public outcry to the highest bidder at the East door or entrance of the Pulaski County Court House, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on

Friday, the 30th day of June, A. D. 1893,

the following described real estate, to-wit: Lot twenty-three (23) in block forty-three (43) Centennial Addition to the city of Little Rock, in Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute note with approved security bearing interest at the rate of 10 per cent. per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 3rd day of June, A. D. 1893.

I. J. HICKS,
Commissioner in Chancery.

THE TRUE WORLD'S FAIR ROUTE is the Vandalia and Illinois Central line from St. Louis, double daily service, trains leave St. Louis 8.40 a. m. and 9.10 p. m. The evening train is the celebrated "Diamond Special;" it has Compartment Sleeping Cars, Free Chair Cars, etc.

The advantage this line has over all others is its entrance to Chicago. Trains pass right by the World's Fair Grounds, giving passengers a full view of same from elevated tracks.

A station has been established at Sixtieth St., (Midway Plaisance), right at main entrance to Fair; all trains stop there. You avoid long, tedious and expensive transfer incident to all other lines entering Chicago from West or Southwest. On request, J. M. Chesbrough, Assistant General Passenger Agent, Vandalia and Illinois Central line, St. Louis, will send you a copy of "World's Fair Sketches."

EVERY READER OF THIS PERIODICAL

Will be at once interested in our

Important Announcement

The opportunity of a life-time presents itself to you. We have effected arrangements whereby every person who reads or becomes acquainted with the facts published in this announcement, may secure at once, in connection with a subscription for this paper, and at a ridiculously low expense—a mere bagatelle in comparison with what we have now to offer, namely, an intrinsic value equal, in cash, to about

$30 FOR $4.

(Or you can secure it free! See our offer below.)

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OVER 12.000 PAGES

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Do you ever want to post yourself easily and speedily on some facts or matters belonging to the domain of Biography, Chemistry, Religion, Geography, Medicines, Health and Disease, Physical or Mental Recreation in Popular Games, etc.: Literature, Natural Philosophy, Astronomy, Agriculture, Matematics, or any of the Arts and Sciences? Do you enjoy an occasional leisure hour of delightfully interesting, entertaining and instructive reading, and do you desire to supply yourself with a vast library of such matter, full of variety in all its departments? Do you appreciate occasions for securing bargains, and would you secure a set of this Encyclopaedia FREE? Now is your opportunity. See full particulars in our Special Offer below.

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The regular retail price of the imported edition of this immense reference library is $30.00. The cost to you for a full set, complete, printed on good paper, in beautiful, clear type, durably bound in flexible covers, delivered, free of cost to you, together with one year's subscription for this paper, will only be $4.00. We will give, and deliver free,

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Whose current subscription is paid up, in advance, a full set of the Encyclopaedia on receipt of $4.00, which amount pays also for extension of subscription, one year from date of expiration.

To Every Person

A set of this Encyclopaedia, free, to every person who obtains for this paper 5 new annual subscriptions, and who sends or hands to us $7.50 to pay for them. $2.50 additional must be paid in each case where the new subscriber desires to receive, also, a set of the Encyclopaedia.

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Now is the time to obtain subscriptions!

Here is the opportunity of a lifetime to obtain, for a mere trifle, a full and complete set of the revised and completed edition of Chambers's Encyclopædia. The demand will be large. Therefore, those who would make sure of avoiding delay should act at once. Orders will be filled promptly and in turn as received. But we advise immediate attention. Let all act promptly.

Address

Bennett & Thornburgh, Little Rock, Ark.

A Summer Necessity.

There is a little article advertised in this issue which is especially seasonable at this time of the year, and the cooling of many thousands of palates which may be effected after its use, should render it as popular as it deserves to be.

We refer to the Enterprise Ice Shredder, whose operation requires no explanation, being simply to draw the blade upon a piece of ice, the pressure applied producing fine or coarse pieces, as desired. To remove the finely cut ice from the cup, grasp the Shredder firmly in the right hand and strike it, inverted, upon the left, at the same time being careful to keep the lid closed. Then scrape the ice into some convenient receptacle. It is not necessary to take the ice out of the refrigerator, as you may reach in and fill the cup from the side, end or top of a cake of ice without disturbing anything or wetting your hands. Its use will be appreciated for fruits, drinks, oysters and clams on the half shell, olives, celery, radishes, iced tea, sliced tomatoes, &c., and for many purposes in the sick room.

It is finished in two styles, one tinned, at 60c. each, and the other nickeled, at $2.00 each, so that it is within the reach of all, and we would advise our readers to send at once to the Enterprise Manufacturing Company, Third and Dauphin Sts., Philadelphia, get one, and swelter no more; or inquire at any hardware store.

J. W. Barnett, Kingsland, Ark., to whom we recently sent a METHODIST Sewing Machine, says: "The machine was received in good order except a slight damage done the corner in shipping. We are well pleased with it. It gives perfect satisfaction. We think it one of the best made."

The Water Trouble.

—Cause and Cure. A clear and pointed treatise on the mode of Baptism in which 20 points in favor of effusion are made. By Rev. J. C. Carter formerly of White River Conference. A thousand copies have been sold. Price 10cts Liberal discount to preachers to sell it. Address Bennett & Thornburgh, Little Rock Ark.

We shipped to Rev. R. D. Moon, Ovilla, Texas, one of our Methodist Sewing Machines a few days ago. He writes: "We have received the Sewing Machine and find it everything you say it is."

Are You Tired

of reading our advertisement that has been running in this paper for the last few months? We will make a change. Groceries have been on a standstill so to speak; hardly any change, except perhaps in hog products. From now on the indications are for high prices. Sugar has advanced nearly two cents, flour is sure to advance if the government report comes in as bad as expected regarding the wheat crop; we will know by the 10th of this month. If you are in the market for anything write us for prices. Every letter answered by return mail.

H. J. GEORGE & CO.,

GROCERS,

201-203 East Markham,
LITTLE ROCK, : : ARK.

THE FAMILY.

CONTRARIETIES.

Sketches From Life.

In a fair Southern city a beautiful church lifted its tall spires toward heaven. Many women lovely and cultured, and some devout, knelt at her altar. But upon one strong spirit among them all rested the distinction of leading that numerous band of worshipers to successful, extended outside effort, and secured for them the reputation among men for active benevolent work among the masses. This daughter of a king was from the humble walks of life. A day came when God called her home. It was in winter and very cold. Her remains were taken to the Church, where a handful of people sat without fire to pay the last respects to her memory. A single offering of flowers was placed upon the plain casket, the service was briefly and hastily gone through, and—dust to dust.

A short time after there was another funeral in this same fair temple. This time the profligate son of a wealthy house had gone down in the mire of an abandoned life, killing both soul and body, and leaving a name to be execrated. The stately church was thronged, the grand organ mingled its mournful music with the subdued voices of many trained singers, costly exotics made the air heavy with their perfumed breath, the smooth-spoken pastor in well-rounded sentences of beautiful rhetoric performed the part of comforter, and the poor abused body in its rich coffin was borne away, followed by a long train of rich equipages to the cemetery, where a lofty monument tells forth in poesy's flowing numbers the virtues of the deceased. In another world his guilty soul crouched naked before the Judge of all the earth, and with hideous shrieks called upon the mountains to fall upon him and hide him. God says of Churches as of individuals, "Thou art weighed in the balances."

An humble Negress toiled for her daily bread and the support of three orphan grandchildren. She was frail in body and her labors for the rich were often unrequitted, but her faith in God was unwavering and no one ever heard her murmur. She had but two themes; God's goodness and the sufferings of the sick, to whom she was always a faithful ministrant. She was a Methodist. From her Church service she was never absent, and never without her contribution; whatever she might have to deny herself, this was always paid, and its size might have put many a well-to-do Church member to the blush. When the itinerant's wife came a stranger into the community and said, "where can I find an honest woman?" they pointed her to Aunt Betty, and she never betrayed her trust. She fulfilled the measure of her days with faithful, patient, unmurmuring service. Of how few can we say as much?

One night while all slept the angels came on noiseless wings, and the next morning they said Aunt Betty was dead. All wondered, for she was scarce past middle life, and had gone to bed as usual after her accustomed supper; but her spirit had formed better companionship, and winged itself away to mingle with those of whom it has been said "the world was not worthy," and the tide of praise swelled higher as the white-robed choir sang "for He had respect unto the lowly."

In the same town a man of large means and extensive family connections was called to meet God. He was a blasphemer, as coffer at God and purity, of ten so insanely violent that his dearest ones fled before his face—a traducer of the young, a foul blot upon creation. His body was taken to the Church for Christian burial. The crowds that came overflowed the house and the yard and extended into the street; the benevolent societies took part in the service, the military marched with trailing banners to the low sound of the funeral dirge, and for weeks the press teemed with tributes to his high character and noble worth, until a stranger would have said, "Surely this is the man and there will never be another."

A Bishop had fallen into disfavor and a protest went up against his return to that field. Many letters were written, and many uncalled for things were allowed to appear in the Church journals. One man had the temerity to write in his defense, and ask a suspension. The brilliant editor, basking in a reputation coextensive with the bounds of the Church in the next issue made mention that "a strong article from a valued correspondent on a much agitated subject had been received, but he thought it best not to give it publicity." He feared to stem the tide of public sentiment.

A nation was founded in prayer and any violation of God's law was visited with penal punishment. When the invaders of their country's liberties were repulsed, the National Congress adjourned and marched in solemn procession to Church to engage in public thanksgiving to God for victory. One hundred years later national successes are celebrated in the ceremonies of the modern ball room and the orgies of the banquet hall.

At the World's Fair, the most united and stupendous enterprise which the American nation has ever undertaken as a means of impressing the world with a just idea of her greatness and progress, her own commissioners defy her laws and violate a solemn compact in their efforts to trample upon the sanctity of the Sabbath. "Happy is that nation whose God is the Lord."

OBSERVER.

Little Rock, May 30.

GIVE AND IT SHALL BE GIVEN YOU.

Wherever we consider the operations of nature we discover one law of progress and growth—receiving and giving. It furnishes the motive power to the whole machinery of nature; it opposes itself to inaction and consequent decay in the material universe; it maintains order amid elements apparently conflicting; and introduces on every side a pleasing variety to charm the eye. The sun beams upon ocean and lake, the waters evaporate and charge the clouds with moisture. Borne by the winds over mountain and dale, the clouds drop their precious freight upon the earth to swell the streams for commerce and enrich the soil for fruitage. If they were ever absorbing and never giving back, they would shut out our sunlight without any compensation. How soon would the whole earth present a scene of desolation! But as a beautiful illustration of practical benevolence, "if the clouds be full of rain, they empty themselves upon the earth." The animal and vegetable kingdoms are sources of supply to each other. God has written his law of receiving and giving upon every leaf and flower, and should that law be offended very soon our atmosphere would become noxious, and death would reign in place of life and beauty. He has made this the invariable law of progress in the human mind.

A student may win admiration for exact scholarship, but if he does not go out into life to communicate his knowledge in some laudable calling, he will fall below those who have never had his advantages. Giving back to the world the knowledge invested with the coloring of our personality, is God's way of intensifying truth within us, of deepening our own convictions, and enlarging the whole being.

This law is never more fully illustrated than in personal spiritual life. There is but one way to enjoy fullness of blessing: give as it has been given to you. Give yourself according to the divine will to the temporal and spiritual welfare of mankind, and in so doing you enlarge your capacity of receiving the "fullness of God."

"Brother," said a man to his pastor, one Monday morning, "you preached about heaven yesterday, but you didn't tell us where it is."

"I tell you now," he answered. "There is a poor woman up yonder whom I have just been to see. She needs everything. You take her some meat and potatoes, and kneel down and pray with her and her little children, and then come and tell me if you haven't found a little piece of heaven."—Selected.

COUNSEL TO YOUNG CONVERTS.

Don't think you have lost all your religion because you have made a mistake in something; or conclude that God has because the sky turns black sometimes. God is in the storm as much as he is in the sunshine. Make up your mind that you are going to believe in God no matter what happens. No sensible man will tear up his railroad ticket because the train runs through a tunnel.

Determine to be a Christian, whether you have a cent in your pocket or not. With God's grace, it won't take much to make you rich.

Don't be a wobbling Christian. Keep your eye on Christ, and you won't have a bit of trouble in keeping even in your experience. Adopt a plan which will mean loyalty to God always, and stand upon it.

Get into a habit of feeling that God is interested in everything which concerns you. Keep in the closest communion with him by asking and trusting him constantly to manage you.

Never make a plan and leave God out. Make him first in all your undertakings. If you make a mistake, instead of sitting down to cry and fret about it, tell God all about it, and ask him to overrule it for good.

Maintain habits of secret prayer, and pray and praise while you work, or rest, or think. Ask God to help you love people you don't like.—Ram's Horn.

HORSFORD'S ACID PHOSPHATE.
Ill Effects of Tobacco relieved by its use.

To Hinton Drug Co., Prescott, Ark.
I have for several years used Dr. R. L. Hinton's Bowel Mixture in my family for flux, diarrhœa, and in fact all stomach and bowel troubles, and as soothing drops for infants, and have never found anything to equal it. I verily believe, as I have often told the Dr., that if I had the recipe I could make a fortune out of it, for it is a household remedy in this section.
Yours, &c., ED F. PYE.
Prescott, Ark., Jan. 28, 1893.
Kept by Beidleman, Little Rock, and by druggists generally.

THREE THINGS IN SOUL WINNING.

Reader, did you ever win a soul to Christ and eternal life? If so you did three things.

You brought that soul to Jesus to be saved from sin, from the consequences of sin, from hell. Only to think, you have saved a soul of whom the divine Lord said, "What shall it profit a man if he gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?" Yes, you have saved one soul—worth more than the commercial value of the whole world. What a possibility, and a privilege! If you have done this work of saving one soul, you have done a glorious thing.

Another thing you have done has been to form a partnership with angels in holy rejoicing. God's Word tells us that angels in heaven rejoice over repenting sinners. Then, when you lead a sinner to repent, you not only bring joy to his soul and your own soul, but cause the heavenly arches to ring with shouts of joy by the angelic throng. Do you realize, dear reader, that this is a possibility with all saints, to join hands with angels in the great work of soul-saving? Is it not strange that by all evidence so few saints in our Churches have a love to enter into such a blessed work?

Still another thing is this—you put one star in the diadem of Jesus if you win a soul to know him. Is not this glorious? When we think of the great mercy he has shown to redeem us from sin and hell, can we do less than to seek every day and by every opportunity to bedeck his crown as the King of kings with bright stars? Let every child of God, then, who reads these lines earnestly engage in the work as never before. "Sweet is the work, my God, my King."—A. P. Graves, D. D.

BEECHAM'S PILLS for a bad Liver.

Children's Corner.

Conducted by Mrs. Carrie Thornburgh. Letters rom the children for their CORNER should be addressed thus: "AUNT CARRIE, care of THE ARKANSAS METHODIST, Little Rock, Ark.

DEAR CHILDREN:—I want to call your attention to Miss Gibson's letter below; you may feel somewhat surprised at its contents but with glad hearts we all read. See what the Arkansas children have done in one year. Many a Methodist child in Arkansas has not given a cent to this room, but we will give them a chance to come to the front in this yet. Now Dear Neices and Nephews, I know you would all like to know who has contributed and who has not; well we know who has and God knows who has not. You have sent me through the children's corner $30, the children and Juvenile Missionary Society of First Church, Little Rock, has given me $31.55. You see at once that that does not make $75.00. Well I have advanced the balance, $14,45 and I just have faith enough in the children to believe that every cent will be sent in without another word from me.

You will see from the principal's letter that the room bears your name "Arkansas Children's Room." Miss Gibson's sister Mrs. Francis is now matron and occupies the room. I know you will all appreciate her prayers for you and it may inspire new and greater zeal in the Master's cause. I sincerely hope some of you can accept her kind invitation to see your room, so that you can write us all about it. Now dear children this done, let us look around us and see what is the next thing to be done, for we know that we must be busy lest we should be found in idleness. I want more letters from you. If your hands are busy your minds are also and if I hear nothing from you I get uneasy. I am afraid you are asleep at your post. Let us be up and doing while we have the opportunity. I am perfectly happy over our success and feel like singing "Praise God from whom all blessings flow." Read Miss Gibson's letter below.

AUNT CARRIE.

Kansas City, Mo., May 27.

MY DEAR MRS. THORNBURGH:—Your letter containing check for seventy-five dollars has made very happy, and I will gladly name the matron's bed-room in honor of the Arkansas Children, and before the Woman's Board of Missions meets, the name shall be put on the door in white enamel letters.

The room is opposite the main stairway on the second floor, so that every one who passes up and down stairs may know that the "Arkansas Children" have shown their interest in the Scarritt Bible Training School by loving deeds.

May the blessing of God rest upon the children who have contributed this money and may He incline their hearts to give Him loving service all their lives.

I hope some day to welcome some of the girls here as students. If any of the Arkansas children go to the World's Fair this summer I shall be glad to have them call to see their room as they pass through Kansas City. Yours in Christian service, MARIA L. GIBSON.

Cedar Glades, March 24.

DEAR AUNT CARRIE:—As there never have been a letter to you from our little place, I shall drop you a few lines. We have a small Methodist Church and preaching every month; have a number belonging to the Woman's Missionary Society and while nothing has yet been done, it is hoped that the members will do something this year. I go when well, regularly to Sunday-school and Church. We take THE METHODIST at our home and it is a welcome visitor. I am 11 years old, read THE METHODIST some and help mother about the house. With love, I am your neice, MARTHA E. BOONE.

Dear Martha, your letter has been overlooked for some time, but we appreciate it and know the children will. AUNT CARRIE.

Alpine, Ark., Jan. 18.

I greet you with a kind good morning Aunt Carrie. I am a boy 15 years old. My chances for education has been very bad. We are the little boys that plow the little oxen mentioned in a letter in THE METHODIST, and make a crop with them yet, with all our deprivations. I can read, write and cipher tolerably well. I hope to be a dutiful boy, and if God permits, to be a good man. We have no Sunday-school, something I regret very much too. I called at the parsonage the other day and saw our new pastor, Bro. S. A. Hill for the first time, who hasn't been round on all his work yet, but I hope will soon. Judging from his appearance he certainly is a man of God and full of good works. This being my first I hope to see it in print. We are always eager to see and read the children's letters. With best wishes. Yours,

EDWIN S. MCMILLAN.

Dear Edwin, you certainly have deprivations, but in my experience I have not always seen the boy of advantages on the top round in business, State or Church; but it is the boy that commits his way unto the Lord. Then seeks after knowledge, takes advantage of his opportunities whatever they are, prefers wisdom to vain and frivolous pleasures. This is the boy that makes a successful man. Then don't be discouraged, opportunities will come within your grasp if you are searching for them. AUNT CARRIE.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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Peep into your Kitchen

and see what they're washing and cleaning with. Probably you think its **Pearline.** No doubt you've told your servants to use it, and think that they're doing so. But look at the front of the package for yourself, and see that it's the genuine article.

A house-to-house canvass discloses the fact that many women think they are using, or have used, **Pearline,** when an examination of the package proves the stuff to be some of the "same as" or "as good as," which peddlers, unscrupulous grocers and prize-givers are trying to work off upon a long-suffering public.

If it's these imitations that you're using, ten to one you're not enthusiastic about Washing Compounds; you couldn't be.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back.* 349 JAMES PYLE, New York.

ARKANSAS METHODIST.

THURSDAY, JUNE 8, 1893.

OBITUARIES.

MRS. H. H. BAYLIES.

Mrs. Harriet Helen Baylies was born in Lyndon, Vt., Nov. 8, 1822; was the daughter of Gen. Wm. Calhoun, an influential citizen, he having been Lieutenant Governor of the State and at the time of his death a representative in Congress for his District. In 1842 she was married to Nicholas Baylies, formerly of Montpelier, Vt., but at that time a resident of Greensburg, La. The first ten years of her wedded life were spent in the South, but as the family increased it was thought best to return to the Northern States. She was the mother of eight children; six sons and one daughter survive her. These with her grandchildren assisted in the celebration of their parents' golden wedding Sept. 1892. This writer remembers when but a little child, this lovely Christian, as a mother with children, radiant with joyous happiness in her home in Greensburg. She was noted for every domestic and social virtue, conspicuously for hospitality, kindness and generosity. As a wife and mother she was guided by the principles of a pure Christian, and in her life she cultivated and practiced all these virtues which ennoble and adorn the female character. Her religion was not of a speculative sentiment, but of a profound moral principle embodied in action. Her faith shone with a mild and steady lustre corresponding with the purity of her life. She had been a member of the M. E. Church fifty-five years, and walked with God in all the journey of her life. Her sufferings were severe for three months before she was released; but they were marked by calmness, patience and Christian resignation. Through her letters to this writer for a period of over thirty years, I learned much of her spiritual holiness, and to conform her character to that of a holy God. On Jan. 1, 1893, she sweetly fell asleep in Jesus and at her request was tenderly laid to rest by her devoted sons. Though she has passed away her pious example remains as a legacy to the Church to enrich its treasury and to encourage her aged husband and children on their way to the better land. They have the sympathies of friends, the consolation of the gospel and the prospect of meeting her above, where the sad farewell is never uttered and where friendships and kindred ties are never severed. The grave has shut out from our sight her mortal remains, but the incense of a pure life and a holy example still sheds its sacred and hallowed influence upon those she has left behind. While we drop the tear of affection and sympathy with the aged husband and children, we rejoice that she has joined the redeemed of the Lord in that bright world of fadeless glory, where there is no sin, no sorrow, where God "will wipe away all tears from our eyes." In the death of this grand matriarch we are bereft of our best earthly friend.

MRS. M. L. J. HOOVER.

L. E. JOINER.

Alwise Providence has seen fit to take from our midst one of our most promising boys, Linneas E. Joiner. Linneas was born April 14, 1876; died April 2, 1893, after a brief illness of nine days. He was a noble boy, loved by all who knew him and the pride of a fond mother's heart. Her pride was not vain, for few mothers are blessed with such sons. He was a good, kind, obedient boy. For every one he had some deed of kindness or a word of love. He had a friend on every hand, but not an enemy in the world. He will be missed by the neighbors who were proud, that their community contained such a boy. He will be missed in school, where he was considered by his teacher as a model of industry, uprightness and honesty. To say he is missed at home would be a feeble expression; there his place can never be filled. In consoling his bereavad brother and broken hearted mother, we are glad to remind them that the death of one so good, pure and affectionate on this earth, is but his birth in that happy land where there is no sickness, sorrow, death.

He is gone; his pale form was laid with many tears in Bethel cemetery besides friends, who have gone before. We will remember him not by the little mound of earth that marks his last resting place, but by the deeds of kindness he performed while here. These will be a monument more lasting than marble, causing loved ones left behind to look upward to a purer, better life. J. F. SEE.

SOPHIA. W. SPILLMAN.

Sophia W. Spillman (nee Biggs) was born in Green Co., Ky., Dec. 12, 1818, and was married to G. B. Spillman in 1839; moved to Hickman Co., Ky., in 1856, thence to Green Co., Ark. in 1887, where she lived until her death, which occurred May 5, 1893. Sister Spillman professed saving faith in Christ as her Savior in the year 1834, and united with the M. E. Church, South, in which she lived a consistent life. The writer has been personally acquainted with her since 1887, and found her to abound in faith and good works. She has gone to meet her husband, who preceded her to the glory land but a few years. She leaves three sons, two daughters and a host of relatives and friends to mourn their loss, but their loss is her eternal gain. Thus friend after friend departs; who has not lost a friend? There is no union here of hearts, that has not had an end. Weep not, dear children, for your mother rests and awaits your coming. The family and connection have the prayers of all. May God's richest grace be given them in their sad bereavement.

JOHN W. WATSON.

Nashville Christian Advocate please copy.

O. E. WEIR.

Another home has been saddened, but these dispensations of a loving Father have a wonderful revelation to us. First saddened, then widened, mellowed and gladdened. The jewel taken this time was Ollie Earle, infant son of Dr. Bevin Weir of the Section neighborhood, about six miles north of Beebe. He was born March 11 and died April 28, 1893. To the bereaved ones we would commend the Word of God, full of precious promises. Jesus doeth all things well. May you say through all afflictions, Thy will be done! L. C. CRAIG, P. C.

S. P. BAKER.

S. P. Baker was born in Pike Co., Ark., Sept. 23, 1867, and departed this life at Amity, Clark Co., Ark., April 11, 1893. He was converted and joined the M. E. Church, South, in 1886. He loved the Church, always manifesting great interest in its prosperity, holding it as sacred and above everything else. He was a dear lover of the Sunday-school, prompt in filling his place both as scholar and teacher. He was a student at Hendrix College in the years 1889, '90, '91. While there he was a member of the Y. M. C. A. After leaving college adopted the profession of law, and displayed a fine legal talent; in fact he was a young man of more than ordinary ability. Although he had been a sufferer for months, the end was sudden and unexpected; having spent a pleasant evening with his aunt, Mrs. Richardson, at supper with the family, but on leaving the dining room he was taken with hemorrhage of the lungs and in fifteen or twenty minutes his earthly career was ended, his sufferings over, the debt paid, death had claimed him as its victim, "and I heard a voice saying unto me, write blessed are the dead that die in the Lord, from henceforth, for they rest from their labors and their works do follow them." I visited him several times during his illness, always found him cheerful and uncomplaining. He bore his afflictions with that meekness that characterizes the followers of our blessed Lord. His mother having preceded him to the better world, he leaves a father, step-mother, brothers, sisters, and a host of relatives and friends to mourn their loss. Let us all bow in humble submission to the will of Him who doeth all things well. We especially invoke the blessings of God upon his sister Virgie, who so faithfully attended him in his affliction. All that is mortal of Bro. Baker now sleeps in the cemetery at Rock Creek, Ark., awaiting the resurrection morn.

C. W. DRAKE.

MRS. D' ROOSE BAILEY.

Mrs. De' Roose Bailey (nee McDonald) was born at Rally Hill, Boone Co., Ark., Aug. 15, 1871. She professed faith in Christ under the pastorate of Rev. O. H. Tucker at Yellville, Ark., in April 1886, at which time she joined the M. E. Church, South. She was married to Hon. De'-Roose Bailey of Harrison, Ark., Nov. 27, 1887; died in peace April 17, 1893. From the time of her conversion to her death she exemplified the power of the Christian religion to save. She was ready for every good work, both with her time and means. Not being of a very demonstrative disposition, she led a quiet and peaceable life under all circumstances. She only had to know duty to perform it.

As a wife she made home a place of pleasure and delight to husband, and a place of welcome to all their friends. Her death to her husband and friends was quite unexpected. Her last words were addressed to her husband, as she fell asleep in Jesus, "Goodbye, De Roose."

She has gone to join her sweet little angel girls and others in the home of the good, the saints' everlasting rest.

C. H. GREGORY.

Harrison, Ark.

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A. C. SHAVER.

A. C. Shaver was born in Poinsett Co., Ark. Oct. 8, 1844; professed religion and joined the M. E. Church, South, in the summer of 1864 at Claunches' Chapel 10 miles north of Harrisburg, at a meeting conducted I think by Rev. W. C. Malone and a few of the old men and the many Christian women, and especially the good mothers that were praying for their boys on the battle-field. He lived a consistent Christian life until death. He was married to Georgia Brooks in Cross Co., Ark., July 28, 1869: departed this life May 5, 1893. He was one among the best men I think I ever knew. I was his pastor five years of my ministerial life.

In the latter part of 1867 he and four or five other young men commenced holding prayer meeting at the neighbors' houses, and he demonstrated the fact right at the commencement that he was a power in prayer. I never shall forget the loud hallelujahs and shouts of praise of his Christian mother. It was good to be there.

Bro. Shaver was always ready to fill any place and to do any work that might be put on him by the Church. He seemed to be best adapted to Sunday-school work. I believe it is the verdict of nearly all who knew him, that he was one of the best Sunday-school superintendents they had ever known. He was unassuming in his manner, not dictatorial in his ruling. While he knew that he was loved and appreciated by his friends, he knew it was because he was trying to live right and this had a tendency to keep him humble before God and the people. Bro. Shaver never had much to do with politics, though often urged by his friends to offer himself for office. He told the writer on one occasion when the word was coming from all parts of the county urging him to run for County Clerk, that he would not give his place in the Church and Sunday-school at Bay Village for all the offices they could give him, but he yielded to the persuasion of his friends and was Treasurer of Cross Co. last summer and moved to Vanndale in Nov. following, but I am told was not satisfied with his move—not that he did not love the people at Vanndale or that they did not appreciate him, but he felt like he had rather be at home.

The last time I met Bro. Shaver was on his way from the District Conference at Paragould in the summer of 1891. I met him at Harrisburgh. I went there to preach a funeral, while I lived at Brinkley. He was telling me what a grand time they had, how much he enjoyed Bro. Bennett's sermon. Thus has passed away one of our best men. The wife has lost a devoted husband, the six living children an affectionate father, the Church a good member, the county one of her best officials. Thank God for such men. May the dear wife and precious children, brothers and sister, so live that all may meet again.

A. C. GRIFFIN.

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ARKANSAS METHODIST.

THURSDAY, JUNE 8, 1893.

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NASHVILLE LETTER.

Nothing of unusual interest has occurred in Methodist circles since the last letter. Some of the connectional officers and prominent preachers have taken part in dedicatory services, college Commencements and the like, but otherwise have conducted themselves as usual. Dr. Steel preached two very strong sermons anent the bank failures and defalcations, which Nashville has recently experienced. There has been a considerable warfare on gambling also, brought on by the disastrous effects of dealing in futures. This seems to have been at the bottom of the great bank stealage. Nashville is blessed with one of the most fearless and sound principled newspapers in the South. Whatever is for the good of the city or State finds a tireless advocate in the Nashville Banner. Its editor is a Christian gentleman of sterling worth, is an independent Democrat and has not felt the sting of the party lash for years. There is not a reform, based on sound principles, which the ministers of the city favor, that does not find a steadfast supporter in him, and frequently he is the pioneer. He and the preachers have fought gambling and vice with such dogged persistency, that the police are beginning to open both eyes in their search for law breakers and the police judge is beginning to impose fines for other things besides contempt of the court. The Banner waged such a relentless war on dealing in futures, while the Legislature was in session, that that body literally taxed "bucket shops" out of existence in Tennessee. To Sam Jones is due a good deal of the credit for awakening the interest in these things. A little pettifogger in defending some high-toned gamblers not long since referred in lofty disdain to "one Sam Jones and a city paper," as being the cause of such trouble to the innocents.

Judge Julius J. Dubose of Memphis was impeached here yesterday on two of the thirty-six articles charged against him by the House committee. On several other articles a majority of the senators voted for impeachment, but only two were sustained by a vote of two-thirds. This was hand to hand fight between the orderly and lawless elements of Memphis, brought on by the action of an exceedingly self-willed judge, who sided with the wrong. The right triumphed. The trial was in progress from the 9th of May until yesterday. The evidence was carefully examined and several days were consumed in the arguments of the attorneys. The respondent was ably defended. The House committee was assisted in the prosecution by Gen. Luke E. Wright of Memphis, who made the closing speech. He spoke over seven hours. It was a masterly effort and is worthy of a comparison with Burke's arraignment of Warren Hastings. If the case had been of greater prominence Gen. Wright's name would have rung through all the borders of this land. He made a profound impression on the lawyers and other men who crowded the Senate Chamber while he was speaking.

It came out very clearly in this trial, that the influence of the preachers and good citizens has begun to be opposed to that of the lawless and vicious, who have been having their own way entirely too much hitherto. It is with the most loathing contempt that men of this class acknowledge, as they must, that preachers are not mere clothes screens. The influence of such men as Parkhurst and Jones is being felt, and has so disposed the mind of all right thinking men, that a minister who does not squeeze all the humaneness out of him by cant and conventionality can be a positive power in securing to our country the blessings of the "nation whose God is the Lord." In the face of such opportunity and responsibility, the man who deliberately runs off into fanaticism on trivialities and so maims his whole influence, is recreant to God and the interests of man committed so largely to his hands.

The Southern Baptist Convention which met here early in May was a notable assembly. The greatest men of that powerful Denomination were here. Dr. W. R. Harper of Chicago attracted much attention because of the high position he holds and his wonderful career. He is very young in appearance and in fact. He speaks with business-like energy. He makes no attempt at ornament or entertainment in what he says. He drives to his purpose. The paper he read at the Educational Society on the spirit in which an educator should prosecute his work was very variously received. To some it seemed a string of merest platitudes, puerile in matter and style; while to others it appeared a masterpiece of special pleading. Dr. Harper has accepted many of the principles of the Higher Criticism and without saying a word about it he really outlined the course he intends to pursue in his work at Chicago. He has adopted very conservative and sound principles and in the main mapped out the course that must be followed with reference to this vexed question. It should be kept in mind that there is a great difference between the principles and methods of higher criticism and its conclusions or results. Dr. Harper does not reach the conclusions of Dr. Briggs, and his position is simply to recognize the principles.

There were many other notable men at this convention. Every one was anxious to see Dr. Broadus, a truly great man, recognized as one of the leading New Testament Greek scholars of the world. It was quite a disappointment to many that he did not preach. Then there was Dr. Hawthorne of Atlanta and Dr. Ellis of Baltimore and Revs. Diaz and Cova who have by their zeal and success become truly the apostles of Cuba. Foreigners sometimes make very laughable mistakes when they begin to write English. While I was in Bowling Green a few years ago, Mr. Cova wrote to the president of the Woman's Missionary Society of that place which was taking special interest in the Cuban work. He spoke of a recent persecution he had experienced, telling how he was beaten and maltreated, and how narrowly he escaped, and adding in the most serious manner possible, "but I failed to get killed!" It was pleasant to see such a handsome and affable man who had passed through such an experience. There are many more of almost if not quite equal eminence, but I forbear to speak of them. It was a very inspiring occasion and no one could attend without great benefit. It is entirely too large and unwieldy. The committee appointed to consider the advisability of reducing the membership reported in favor of a reduction but there was not a sufficient majority present to change the constitution, so the matter lies over till next year when the Convention will meet in Texas.

Drs. Bolling and Lee made fine impressions on Nashville by the services they rendered to Dr. Price's Commencement. Rev. A. P. McFerrin is to preach the Commencement sermon for Belmont College at McKendree tomorrow. Dr. Steel goes to Jackson, Miss., to preach the Milsaps sermon on the 11th.

JAMES M. HAWLEY.

June 3.

FROM PASTORAL CHARGES

PASTORIA CIRCUIT.

My work is on the up grade all along the line; congregations are as good as they have been for years. On Children's Day we had a good time at old Flat Bayou Church and we preached to the children the best we could, and also at Wabbaseka we had a crowded house. We have good Sunday-school at each of our five appointments, and the interest is growing. Our finances up to date, for pastor's support has been sufficient to pay our accounts and thus far we are even, and notwithstanding the outlook has been somewhat gloomy, on account of threatened overflow, (a large portion of our work has already been overflowed, setting the farmers back considerable) yet there are pluck and energy here that we can rely upon. Just now we have under way of construction at Altheimer a beautiful church which will cost when completed some $900. We've had no poundings, but as a manifestation of the large hearted liberality of the dear good people we serve, we will make mention of a few things they have done for us. Shortly after my arrival on the work I was presented with a splendid vehicle, the gift of Sister Thos. and Bro. Henry Phillips. Soon after I had a beautiful suit of clothes presented by the ladies and good people of Sherrill and Sister Holmes and daughters made us a splendid donation of just such things as was needed; and next came a large box from Jones' Chapel, well packed with sugar, coffee, soda, rice, soap, flour, meat, etc., too tedious to mention, and today from our esteemed friend, Dr. Donnalson we have a fine cow put in our lot, and so many other kindnesses have been extended by the good friends, J. T. Barrett and others, that as we think of it, our heart swells unutterably full of gratitude, and we pause to invoke the divine blessing upon them. It is true, our work is laborious, but we are made to love it by the cheerful Christian attitude of the dear good people, and we pray for a rich harvest of souls on Pastoria circuit this year. R. H. POYNTER.

Sherril, June 2.

GOLDMAN CIRCUIT.

After a week's meeting, most of the time preaching three times a day, we closed last night with two conversions, two accessions and the Church greatly revived. Though it continued to rain and the roads were muddy, our congregation was better than we expected and the meeting was spiritual from the beginning. Bros. Parsons and Christie were with me four days, their presence and preaching were a blessing to me and my people. Our congregations at most of our appointments are good, and most of our people are spiritual and we are hopeful. I speak often of THE METHODIST. I am sure it ought to be in each Methodist family. W. W. MILLS.

June 3.

FIFTH ST. CHURCH, WACO, TEXAS.

You will find enclosed a clipping from the Waco Daily Day and Globe in regard to our great revival. Bro. J. P. Lowry was with us three weeks and did good work. We have had a Pentecostal season. Scores of sinners have been converted. Saints have had their faith quickened; and the membership of Fifth St. Church has been largely augmented. Hallelujah! Praise the Lord! Give my love to my Arkansas brethren. For months I have intended to write them a long letter through the columns of your excellent paper, but with seven hundred members to look after I have been so busy that I have not a leisure moment since I landed in Waco. I am serving a royal people. They have done everything on earth that love could suggest to fill my life with sunshine; but I will never forget the warm welcome given to me in dear old Arkansas, and as long as I live I shall pray for the prosperity of that band of heroes who compose the Little Rock Conference. I love every member of the little Church in Arkadelphia. God bless them. They were kind to me when I went as a stranger amongst them, and they will be glad to know that I have fallen into the hands of a people, whose considerate generosity and regal hospitality are equal to their own. Fraternally,

H. M. WHALING.

June 1.

Program for the Little Rock District Conference.

First day, S. S. Conference. Morning session: 1, Religious services. 2, Reports from the pastors and superintendents on the general condition of the S. S. work. 11 a. m., Sermon by Rev. T. D. Scott on "The Perfect Life."

Afternoon session. 1, Comments on the facts brought out by the reports, open discussion. 2, The Relation of S. S. to the Church. Discussion led by Revs. J. F. Follin and J. H. Bradford.

Second day. The Chief End of Sunday-school Teaching, and how obtained. Discussion led by George Thornburgh and Rev. C. L. Adams. 2, A paper on teachers' preparation for class work, by Dr. R. N. Ross. 11 a. m., A sermon, "The Conversion of the Youth; the hope of the world," by Rev. J. F. Folin.

Afternoon session. 1, Reports from pastors on number and condition of Epworth Leagues. 2, Aside from the spiritual development of its members, what definite object ought the League have in view? by Revs. J. R. Harvey and W. F. Evans. 3, The Missionary Spirit in Leagues, by Revs. J. A. Henderson and T. D. Scott. A sermon at night by Rev. G. W. Mathews.

Third day, morning session. Reports from pastors on spiritual state of the Church in the District. Open discussion on facts brought out. 11 a. m., Sermon by Rev. R. D. Smart on "Family Religion."

Afternoon session. 1, Has the pulpit lost power in the conversion of souls? If so, why? Revs. E. N. Watson and F. P. Doak.

Fourth day, morning session. 1, Financial reports from pastors and stewards. 11 a. m., preaching.

Afternoon session. Reports from committees and miscellanies. Pastors will please see that Quarterly Conference Records are on hand.

H. H. WATSON, P. E.

Quarterly Meetings.

Fayetteville District 3rd round. W. V. Harlan, P. E. Springdale May 27, 28; Bentonville ct at Hileman's Chapel, June 3, 4; Bentonville 10, 11: Fayetteville 24, 25; Rogers, July 1, 2; Sulphur Springs at Honey Creek, 8, 9; Prairie Grove at New Sulphur, 15, 16; Elm Springs at Farmington 22, 23; Center Point at Hazel Valley 29, 30: Cincinnati at Zion Aug. 5, 6: Springtown at Siloam Springs 12, 13: Boonsboro 19, 20: White River at Zion Hill 22, 23.

Washington Dist. 3rd round, Geo. M. Hill, P. E. Center Pt, June 17, 18; Chapel Hill 24, 25; Mineral Springs, July 1, 2; Spring Hill, 15, 16; Washington, 22, 25; Genoa, 29, 30; Fulton and C. H. 30, 31; Bright Star, Aug. 5, 6; Emmett 12, 13; Prescott, 13, 14; Hope, 19, 20; De Ann, 26, 27; Rocky Comfort. Sept. 2, 3; Richmond, 9, 10: Lockesburg, 16, 17; Nashville, 23, 24.

Washington Dist. Conf. will convene at Nashville July 6, at 9 o'clock a. m. Opening sermon by Rev. B. G. Johnson, at 11 a. m. The S. S. Conf. for Washington Dist. will be held at Ozan, June 20-21, beginning at 8 o'clock Tuesday morning. Program will be published in a few days. Let each Sunday-school elect one delegate. I trust every pastor will be on hand and that every delegate will attend.

Harrison Dist. 3rd round, S. F. Dykes, P. E. Powell May 27, 28: Harrison June 10, 11, Lead Hill 17, 18: Bellfonte 24, 25: Yellville ct. July 1, 2; Yellville sta 8, 9; Valley Springs 15, 16: Big Flat 22, 23: Archie 29, 30; Wiley's Cove, Aug 5, 6: Mt. Home 19, 20: Oakland 26, 27.

District Conference at Yellville July 6.

Dardanelle Dist., 3rd round. P. B. Summers, P. E. Atkins ct June 17, 18, Appleton ct July 1, 2; Dover ct 8, 9; Rover 15, 16; Chickalah ct 22, 23; Dardanelle ct 29 30; Gravelly Hill ct Aug 5, 6; Walnut Tree ct 9; Russellville sta 12, 13: Prairie View ct, 16: Dardanelle sta 19, 20; Danville ct, 26, 27.

Morrillton District, 3rd round, D. J Weems, P. E. Conway sta May 28, 29; Quitman sta June 3, 4; Morrilton sta 11, 12; Springfield ct at Greenbrier 17, 18; Plummerville ct at Sardis 24, 25: Morganton mis at New Hope July 1, 2; Mt. Vernon ct at Pleasant Valley 8, 9; Martinville ct at Deans Chapel 15, 16; Perryville miss at Bethel 22, 23; Perryville ct at New Tenn. 29, 30; Ada ct at Mt. Zion Aug. 5, 6; Cleveland mis. at Center Point 12, 13; Clinton ct Pleasant Grove 19, 20; Gold Creek mis. New Prospect 26, 27; Quitman ct Camp Ground Sep. 23; Quitman camp meeting begins Sep't 1.

Little Rock Dist., 3rd round, H. H Watson P. E. Mablevale at Primrose chap June 24, 25; First Church July 2, 3; England at Stonewall 8, 9; Maumelle at Oak Hill 22, 23: Austin at Smyrna 29, 30. Lonoke 30, 31; Winfield Memorial Aug 5, 6; Liberty at Tanners Chap 12, 13: Hickory Plain at Hickory Plain 19, 20: Wattensas at New Bethel 21, 22: Des Arc at De Valls Bluff, 26 27: Hazen at Carlisle 27, 28: Asbury Sept 2, 3:

Clarksville Dist., 3rd round. S. S. Key, P. E. Altus & Coal Hill at Altus, June 3, 4; Clarksville sta 10, 11: Alma ct at Prairie Grove 24, 25: Dyer ct at River Side July 1, 2: Lamar ct at Breckenridge 8, 9: Ozone miss. at Woods Mountain, Low Gap 15, 16: Ozark sta 22, 23: Altus ct at Bethesda 29, 30: Clarksville ct at Mt. Zion August 5, 6: Van Buren 12, 13; Chester ct at Cove City 19, 20: Ozark ct 26, 27:

Batesville Dist., 3rd round, Henry T. Gregory, P. E. North Batesville miss. July 1: Batesville sta 2, 3: Oil Trough 8, 9: Ash Flat ct 15, 16: Salem 22, 23: Evening Shade ct 29, 30: Cedar Grove ct Aug 5, 6: Newburg ct 12, 13: Viola miss 19, 20: Melburne ct 25, 26: Sulphur Rock ct Sept. 2, 3: Mountain View 9, 10; Calamine ct 16, 17: Barron Fork ct 23, 24: Jamestown ct 30, Oct 1.

Eureka Springs Dist. 3rd round, E. L. Massey P. E. Eureka Springs sta May 28, 29; Kings River miss June 3 4; Kingston c't 10, 11; Huntsville c't 17, 18; Berryville and Green Forest 24, 25; Carrolton c't July 1, 2; Jasper miss 8, 9; Cassville miss 12, 13; St. Paul miss 15, 16; Berryville c't 22, 23; Goshen 29, 30; Hindsville c't Aug. 1, 2; War Eagle c't 5, 6; City miss 12, 13.

Hot Springs Dist., 3rd round. A. D. Jenkins, P. E. Central Ch. June 17, 18; South Hot Springs 24, 25: Malvern Hill July 1, 2: Crystal Spr. 8, 9: Mt Ida ct 15, 16: Amity ct 22, 23; New Liberty ct 29.30; New Hope miss Aug. 5, 6: Silver Hill mis 9; Saline ct 12,13: Mt Valley miss 19, 20: Dallas ct 26; 27: Mt Fork ct Sept 2, 3.

Monticello Dist. 3rd round. A. O. Evans, P. E. Warren sta June 17, 18: Lacey ct at Pr. Chapel 24, 25: Monticello sta July 1, 2: Ark. City and Dermott 8, 9; Star City ct at Grady 15, 16: Lake Village ct at Watson 22, 23: Hamburg sta 29, 30; Mt Pleasant ct at Wilmar Aug. 5, 6: Berea ct at Berea 12, 13: Tillar ct at Newton 19, 20; Hamburgh ct at Macedonia 26, 27: Palestine Sept, 2, 3: Bartholomew 9, 10.

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